The Jewish Chronicle,

AND

The Hebrew Observer.

בטח בה' ועשה טוב :—"Trust to God and do what is Right."—*Psalms.*

TERMS OF SUBSCRIPTION:—PRE-PAID—Quarterly—Stamped, 4s.; Unstamped, 3s.: Impressed Stamp, 4s 6d.

Vol. XVI.—No. 292.] FRIDAY, JULY 20, 1860— AB 1, 5620. Price { 3d. Unstamped / 4½d. Stamped

Birth.

On the 12th inst., at Seacombe Lodge, Clapham Park, the wife of Mr. Barnard Marks, of a daughter.

On the 16th inst., at 12, Bevis Marks, the wife of Mr. S. Stern, of a son.

WANTED, for the HULL Congregation, a שוחט. It is desirable that he should be a מוהל.
Apply to Mr. Simeon Mosely, Hull.

BAYSWATER SYNAGOGUE.

A MEETING of the FRIENDS of the Proposed Establishment of a SYNAGOGUE in the Bayswater District will be held on SUNDAY NEXT, at half-past ten o'clock a.m., at No. 86, WESTBOURNE TERRACE.

Those Members of the Jewish Community who reside in the locality are particularly requested to attend, as the determination of the Site of the Building will be one of the principal subjects for consideration.

By order,
HENRY JESSEL, Hon. Sec.

JEWS' FREE SCHOOL,

BELL LANE, SPITALFIELDS.

For an unlimited number of Children.—Present number 1000 Boys, 800 Girls.

THE Governors and Subscribers are respectfully informed that the ANNUAL AWARD of the COMMEMORATION SCHOLARSHIP and the DISTRIBUTION OF PRIZES will take place at the INSTITUTION, on THURSDAY, 26th July inst., at Three o'clock P.M., when the favour of their company is earnestly solicited.

There not having been any Anniversary Festival this year, this opportunity will be taken for the recital of the Odes; and the President and Committee hope that the friends of the Institution will attend on the occasion, and thus show the interest they take in this great educational establishment.

By order,
S. SOLOMON, Sec.

חברת מרביצי תורה

JEWISH ASSOCIATION FOR THE DIFFUSION OF RELIGIOUS KNOWLEDGE.

PATRON.
The Rev. Dr. ADLER, Chief Rabbi.
PRESIDENT.—Louis Nathan, Esq.
VICE-PRESIDENT.—M. H. Picciotto, Esq.
TREASURER.—David Benjamin, Esq.
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L. M. Rothschild, Esq.
Joseph Sebag, Esq.
Isaac Vallentine, Esq.

APPEAL.

THE dearth of Religious Knowledge in our community is an evil that exists to an alarming extent; and warning voices have been raised on the subject from time to time, both by watchful individuals and by the public press.

Although it cannot be denied that those noble institutions, our free schools, afford to the children of the poor a liberal measure of religious instruction, yet it must be admitted by those who know the poor best, that much of the good derived from the training of those schools is counteracted by the absence of religious feeling and religious action in the homes of the humbler classes. Little good can be expected to result from the precepts of the school, unsupported by the example of the home; and if that example be bad, as unfortunately is but too frequently the case, the work of education is but half accomplished. The circumstance of the vast majority of the pupils leaving the schools at a very tender age, is another concurrent cause of the prevailing ignorance.

The Jewish Association for the Diffusion of Religious Knowledge has been founded for the purpose of correcting this evil. It will be one of its chief aims, by sending among the masses good and earnest preachers, to arouse in our poor co religionists the long-dormant spirit of Religion, and to impress upon them the importance of their mission, as practical teachers of their children and as guardians of their sacred Faith.

It is strongly felt that the want of religious books among the poor has also contributed in no small degree to the prevailing ignorance. It will therefore be a part of the plan of this Association to issue (subject to the supervision of the recognised Ecclesiastical Authorities) a cheap and good Edition of the Hebrew Bible with an authorised Jewish Translation, and a like Edition of the Hebrew Prayer Book, with an English version, in suitable prayer-language; also such approved religious and moral works as may elucidate the doctrines of our Holy Faith in their application to practical life.

Several reverend gentlemen have kindly offered their gratuitous services for conducting Sabbath lectures and visiting the poor at their homes; and many able gentlemen, both clerical and lay, have volunteered their services for preparing works for publication. It is contemplated to commence operations forthwith, by permanently establishing Sabbath lectures, and by the periodical issue of pamphlets of a religious and moral tendency, written in a clear and familiar style, and presented in a form likely to be attractive. It is highly desirable that such publications should be issued at no distant intervals, and that some thousands of copies of each should be gratuitously distributed among the poor.

It is evident that such extensive and continuous efforts must of necessity involve considerable expenditure. Whilst the Committee of this Association are sensible of the sincere desire entertained, and the great efforts made by the members of our community for the improvement of our poorer brethren, they also feel convinced that no solid improvement can be effected in their moral and social condition without the dissemination of those great religious truths and influences which form the surest basis of our individual and national welfare. Impelled by this conviction, the Committee solicit the co-operation and support of the Jewish public, confident that their appeal will not be made in vain, and trusting that it will meet with so prompt and liberal a response as will enable them speedily to commence the good work—to sow the goodly fruit in the chosen vineyard.

Donations and subscriptions will be thankfully received by Louis Nathan, Esq., President, 10, Finsbury Circus; M. H. Picciotto, Esq., Vice-President, 8, Finsbury Circus; David Benjamin, Esq., Treasurer, 86, Westbourne Terrace; by any Member of the Committee; or by

N. S. JOSEPH, Hon. Sec.,
East India Chambers, Leadenhall-street.

WANTED, by the BRIGHTON Hebrew Gongregation, a READER, who also competent to give instruction in the Hebrew language.
Letters to be addressed the Wardens, Synagogue Chambers, Devonshire-place, Brighton

BOARD OF GUARDIANS

FOR THE RELIEF OF THE JEWISH POOR.

OFFICE—13, DEVONSHIRE-SQUARE, BISHOPSGATE, N.E.

TWELFTH MONTHLY REPORT

SUMMARY OF APPLICATIONS, and of Relief administered from June 3rd to July 3rd, comprising nine sittings. Messrs Maurice H. Moses, Alexander Levy, and Moses Cohen, Members of the Relief Committee on the rota.

	Native or resident here more than seven years.	Foreigners here less than seven years.	Males.	Females.
Applications to Relief Committees	142	125	157	110
Ditto to Clerk, (urgent)	104	25	78	51
Week of Mourning	3	1	1	3
Women at Childbirth	..	9	1	8
Relieved by special orders of Hon. Officers	3	..	3	..
Cases refused or remanded ..	13	3	5	11
Totals	265	163	245	183

Total, 428 applications.

Of these 48	are from	claimants on the	Great Synagogue.
11	"	"	New "
14	"	"	Hambro' "
3	"	"	Various "
352	are from אורחים.		
428			

STATISTICS OBTAINED OF SCHOOLS ATTENDED BY 166 CHILDREN OF APPLICANTS.

123 attend Free School. 35 Infant School. 8 Various Schools.
Total 166.

ANALYSIS OF RELIEF.

Necessaries and Provisions.		£	s.	d.
416 Bread tickets,	6d.	10	8	0
77 Meat "	1s.	3	17	0
228 Grocery "	1s.	11	8	0
1 Coal "	1s.		1	0
		25	14	0
Goods supplied.				
1 order, given value ..			5	0
1 " lent " ..			10	0
Bedding, &c.		1	12	0
		2	7	0

Relief in Money.	£	s.	d.
Loans granted	37	10	0
Money Relief given .	20	14	3
Nine women at Childbirth, Money Gifts in addition to Provisions	2	5	0
Assistance given towards sending 14 applicants abroad ..	10	10	0
Paid to four cases in week of mourning ..	1	0	0
Total in money ..	71	19	3

GENERAL STATEMENT OF RELIEF DISTRIBUTED.

	£	s.	d.	£	s.	d.
Loan account, in Money	37	10	0			
" in Goods		10	0			
				38	0	0
Given absolutely, Provisions, &c.	25	14	0			
Goods	2	7	0			
Money	34	9	3			
				62	10	3
Cost of Tephellin and Prayer-books supplied					1	3
One truss					3	0
Sundry Relief					3	0
Tools and Working Materials..				1	19	0
Total Relief distributed . ..				£102	16	6

DONATIONS RECEIVED FROM LAST ANNOUNCEMENT TO JUNE 30.

	£	s.	d.
Amount previously advertised ..	£1101	11	6
A Friend, per A. E. Sydney, Esq.		10	6
In memory of the Departed	1	0	0
	1	10	6

Total Donations to 30th June, completing one year of the Board's existence, £1103 2s., in addition to £102 1s., specially received towards defraying the expense of furniture, &c., at 13, Devonshire-square, the cost of which has been £190.

Donations received for second year, commencing 1st July.

	£	s.	d.
Messrs. Samuel and Montagu, (annual) ..	£5	5	0
F. D. Mocatta, Esq.	5	0	0
N. L. D. Zimmer, Esq., (semi-annual) ..		10	6

DONATIONS WILL BE THANKFULLY RECEIVED BY—

E. ALEX, Esq., President, 31, New Bridge-st., Blackfriars, E.C.
J. A. BOSS, Esq., Vice-President, 6, Bury street, E.C.
MOSES LEVY, Esq., Treasurer, 20, Hyde Park-square, W.
LIONEL L. COHEN, Esq., Hon. Sec., 27, Montagu-square, W.

Cheques to be crossed "Robarts and Co."

The First Half Yearly Report may be had on application to the Clerk, at the office of the Board. The first annual Balance-sheet and statistical statement of relief will be issued in August.

By order of the Board,
J. LOEWENTHAL, Clerk.
13, Devonshire-square, Bishopsgate, N.E., July 16th, 5620.

A TOUR ON THE CONTINENT.—A German University Man, of orthodox Jewish principles, well known here as Tutor to several principal families of the community, is desirous of VISITING, during the ensuing Midsummer Vacations, the most REMARKABLE PLACES on the CONTINENT, in company with a few Young Gentlemen. The French and German languages will form the exclusive medium of conversation during the tour. The expenses will be arranged on a moderate scale. First-class references given. Address, by letter, D. B., Jewish Chronicle office.

UNFURNISHED APARTMENTS WANTED for Two Elderly Ladies, a sitting-room and bedroom on the ground or first floor, with the use of a kitchen and water. The neighbourhood of Goodman's-fields or Finsbury preferred. Apply, with terms and all particulars, in writing, to O. P., at the office of the Jewish Chronicle.

TO LET, at a Jewish residence, 14, German-place, Brighton, DRAWING ROOM and DINING ROOM APARTMENTS, on moderate terms. Apply on the premises.

WANTED, by a Young Jewess respectably connected, a SITUATION as NURSERY GOVERNESS to Young Children, capable of teaching Hebrew and English, or any situation not menial, to superintend the כשר, and make herself generally useful. Address to E. C., Spalding's Library, High-street, Notting Hill.

MUSIC.—Monsieur HENRI HARTOG, premier prix du Conservatoire de Braxelles, and pupil of Joachim and Wieniawski, begs to announce that he continues giving LESSONS on the VIOLIN and PIANO-FORTE, and in Singing. Schools attended. All communications respecting Engagements and pupils to be addressed to Mr. Hartog's residence, 5, Palsgrave place, Temple Bar, W.C.

מחזור מכל השנה

S. SOLOMON,
BOOKSELLER AND PUBLISHER,
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☞ THE ONLY COMPLETE EDITION.

Prayer Books, &c., of every description. LAW OF SINAI, by MOSES ANGEL, Head Master of the Jews' Free School, REDUCED to 3s. Mendes' Sermons, Albu's ditto, Post-Biblical History of the Jews. New Portable Edition of the Pentateuch, and Sabbath Morning Prayers, 10s.; Devotions of the Daughters of Israel.

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The Second Volume, comprising the Prayers for the Week-days, will also appear forthwith.

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With a new Translation by the Rev. A. De Sola.

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Price to Subscribers only, the set of 6 Vols.—£1 10s.

NOTE.—This is the only edition of the Machzer which has a New English Translation; also the Prayers follow in regular order, and the troublesome necessity of turning from page to page is avoided.

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P. VALLENTINE, Hebrew Bookseller, Bookbinder, Publisher, and Printer, 34, ALFRED STREET, BEDFORD-SQUARE, has ON SALE every kind of JEWISH WORKS, Machzorim, Tephiloth, Talysim, Mezuzoth, Almanacks, Devotions, Tephillin, School Books, Mr. Bresslau's "Sabbath Meditations," &c. Country, Export, and trade orders executed with dispatch and lowest terms. Bookbinding and Printing executed on the premises. Jewish books bought in any quantity.

THE REV. A. LÖWY gives LESSONS in HEBREW and GERMAN. Particulars at his residence, 12, Mornington Road, Regent's Park, N.W.

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CONDUCTED by Mr. BARCZINSKY, who respectfully invites the attention of parents to the efforts made for securing the happiness and progress of pupils entrusted to him, and who are duly qualified for commercial or scientific pursuits.

The Hebrew language and its literature form a prominent feature in the manual of instruction; and the principles of our holy religion are carefully inculcated.

French and German are taught by native resident teachers.

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OUR COMMUNAL WEEKLY GOSSIP.

[We deem it right to state that we do not identify ourselves with our correspondent's opinions.]

CIVIL WAR IN SYRIA.—THE PRINCE REGENT OF PRUSSIA AND HIS FANATIC NOBLES.

What an admirable letter it was, which you copied in your last from the "Times." Therein consists one of the chief merits of Sir Moses Montefiore, that he possesses the tact of discerning when an important movement is in time, and the will to give it an impetus. The credit for philanthropy thus justly given to the worthy baronet, is reflected on the whole community, of which he forms so brilliant an ornament. It is thus that he, confessedly inferior in wealth and in grasp of mind to other leading men in the community, yet occupies the foremost position in the Jewish world, commands the greatest influence, and has laid the strongest hold on the communal affections. It is the heart and intuitive tact that conquer the head and cool calculation. The consequences are evident in the success attending any movement headed by him. No appeal but that issuing from the President of the Board of Deputies could have been productive of such results as the liberal responses by which his public calls were answered during the famine in Palestine and the late war in Morocco. Long may the community enjoy the happiness of possessing such a man.

What a contrast between the straightforwardness of the Prince Regent of Prussia and the vacillating policy which guided his royal brother. The king was weak enough, in an hour when the people had the ascendancy, to grant a constitution insuring to the Jews equal rights with their Christian fellow-citizens, but he was not strong enough honestly to carry out what he had sworn to. It is doubtful whether any intimidation would ever have wrung from the Prince Regent any concessions. He is not weak enough for that. But once made, he is manly and honest enough to keep what he had promised. It is therefore most fortunate for the Jews of Prussia that they were in the first instance ruled by a monarch weak enough to have concessions wrested from him, and then by a prince strong enough to resist the machinations set in motion in order to move him back from the position taken. The refusal given by the prince to the nobles who wished to exclude the Jews from the enjoyment of certain rights, insured to them by the constitution as narrated in your last, shows the prince to be as liberal and high-minded as the reactionaries were mean and fanatic.

SWEDEN.—THE KING'S LIBERALITY.—There are in all Sweden not 1100 Jews, yet five of them are decorated with royal orders, and two have received medals of honour. The king some time ago paid a visit to the house of an Israelite to inspect a collection of pictures, and remained there more than an hour. But for the opposition of the clergy the Jews would be completely emancipated.

ANOTHER MORTARA CASE, BUT WORSE.—The "New York Tribune's" correspondent says: "A case similar to that of the young boy Mortara has recently come to light. It appears that a wealthy man of Terracina or its neighbourhood, upon his death left his property to a son, a sickly boy of eleven years of age, with a provision that if the child died before he came of age, the inheritance should be given to the Municipal Government. The property was so large that the authorities planned, or were suspected of planning the death of the child. To escape this danger the mother removed to Rome, thinking very naturally that there, under the very eye of the Holy Father, the widow and the fatherless might meet with that protection which was denied them in their native city. But here a new danger awaited her. In one case the boy was to be got rid of as surely as in the other, but in a manner very reputable, and less vulgar and shocking than by the use of the knife or poison. The Church, with an experience of several centuries can bring appliances for accomplishing its ends of a more elegant order than any Italian city can be expected to produce impromptu. If the boy could be made a member of any one of those orders of men who have so fully renounced the world in giving away all their money and devoting their lives to the chanting of masses and parading in processions, he would be as good as dead so far as the property was concerned, and another member would be added to one of those worthy fraternities. This would be much better than putting him to death outright, and, besides, could be done with such perfect ease. It was only necessary to bribe the boy's tutor to entice him from the house and from the arms of his mother, under the pretence of taking a walk, and enter him, with all the necessary formality of signing and taking the oath, to which the simple-minded boy could be forced or induced by threats or promises into the Order of the Jesuits, and all the accumulated wealth of the boy's ancestors would belong to them. This they accordingly did, and the boy was taken out to walk by his treacherous tutor, and, by some means or other now unknown to the uninitiated, made a young Jesuit. The mother was of course frantic at the prolonged absence of her child, and after, by a search of two days, she had learned his whereabouts, she made the most earnest application for his release, and, promised that she would permit a priest to be his private instructor, which she had before refused, if her boy could be permitted to go home with her. The Cardinal Vicaro, however, to whom she applied, is a great friend of the Jesuits, and of course refused her request. He told her a step had been taken which could never be revoked; that the child had been dedicated to the service of the Lord; and doubtless rebuked the poor woman for being so overcome by such a selfish maternal affection. At all events, her case is a hopeless one; for there is no law here higher than that which justifies the injustice.

HISTORICAL DOCUMENTS.—CROMWELL AND THE JEWS.

(Continued from our last.)

Some of us do thus believe upon Scripture grounds: 1.—That it is not sinful nor unlawful to suffer their coming hither, their living and trading here, and worshipping the true God here, and hearing his holy law and his prophets read unto them every week publicly. First reason, because this is against no law, neither of the land (as the lawyers here affirmed) nor of God, as not being forbidden in the Old and New Testament, and therefore it is no sin nor transgression; "For where there is no law there is no transgression;" Romans iv., 15. Second,—that it is so far from being a sin, that it is a duty in such a case to receive and harbour them.

This may appear thus:

First reason.—It is a duty commanded and commended of God, in general, to be kind to strangers, harbouring them, &c., Ex. xxii., 21, and xxiii., 8; Lev. xix., 34; Deut x., 19; Gen. xviii., 1, 2, 3, and xix., 1, 2, 3; 1 Tim. v., 10; Heb. xiii., 2. Such favour we permit, and grant to other strangers.

Second.—The Lord requires this duty, as well or more towards the Jews, even when for their sins the Lord had cast them out, as to any other strangers, for concerning these he thus gives a charge in Isaiah xvi., 3, 4: "Hide my banished ones, betray not him that wandereth. Let my outcasts dwell (or sojourn) with thee, Moab; be thou a covert to them from the face of the spoiler.

Third.—Yea, even after their rejecting Jesus Christ, and the Lord rejecting them, yet the apostle saith of them that "They are beloved for their fathers' sakes;" Rom. ix. 28. And for the Lord's covenant sake will their fathers (Abraham, Isaac, and Jacob), after this sin and scattering, the Lord will restore them; as he saith, Lev. xxvi.41, 44, 45; Micah vii., 19, 20.

Fourth.—When for their sins the Lord was displeased with the Jews, yet he hath a special eye to them, observing all the unkind carriage of others towards them, and is sore displeased against all such as help on their afflictions; Zach. i. 15. By "speaking proudly against them, or looking on, as one of the afflictors, or he that deliver them up to such," &c.; Obad., verses 11, 12, 14.

That the Lord may require and expect this kindness towards distressed Jews, as much of this nation, as or more than, of any other nation; considering, 1st, that the Lord hath exalted England in spiritual and temporal mercies and deliverances, as much as, or more than any other nation under heaven, and all this only for the sake of our Lord Jesus, who" concerning the flesh, came of the Jews;" Rom. ix., 5; and by whom the covenant and promises made to the Jews are made over to us that are faithful; Rom. xi., 16, 18, 24; Eph. iii. 6; Eph. ii., 12, 13, 19.

2.—In our nation, the good people generally have more believed the promises touching the calling of the Jews, and the great riches and glory that shall follow to Jews, and us Gentiles; and have, and do still, more often and earnestly pray for it than any other nation that we have heard of.

3—Many of the good people here, being persecuted in Queen Mary's days, and under the prelates since, have been kindly harboured as strangers in other lands; and therefore should the more pity and harbour "persecuted strangers," especially persecuted Jews; Ex. xx., 8, 9.

4th.—Many cruel and inhuman injuries have formerly been done in our nation against the Jews, (that intruded not England but had been called and invited to come and dwell here), cruelties by several kings, by lords and by occasion of the merchants urging their banishment, multitudes of them were drowned in the Thames or in the sea.

Cruelties by Londoners, especially at Richard the First's coronation, and soon after by Yorkers, by people of Norwich, Stanford, &c., as Stowe's survey of London and his annals, and Hollinshed, and other English chronicles fully show.

For such gross injuries the Lord may be very sore displeased with England, as sometimes he was with Israel in general, for the injuries that had formerly been done by Saul their king, in his zeal against the Gibeonits, until such satisfaction was made as the surviving Gibeonites desired of David; 2 Sam. xxi. 1, 2. And then (and not till then) the Lord was entreated for the land; verse 14.

Now, if the favour of harbouring the afflicted Jews, which now they entreat, be granted to the surviving Jews, it may be accounted as some kind of satisfaction. But if this be denied them it is feared the Lord may show his displeasure to be great against England, that this denial may also occasion the more hardships unto them by others that shall hear thereof.

Another of the preachers said to this effect: though the Jews are now in hardness of heart, and worthy of punishment, yet we had need beware, lest we be occasion of hardening them, or instruments of punishing them. It is very remarkable that worthy Beza saith in his notes on Rom. xi., 18, on whose words "glory not against the Branches," he saith thus: To glory in the Lord (that is, for God's benefits to rejoice) we ought, but not so that we despise the Jews, whom rather we should excite to that excellent emulation. And for the neglect of this duty, without doubt they are and shall be punished, that at this day call themselves Christians, and moved only by wickedness and perverseness of mind do by all means vex, and proposing examples of so many filthy idomanies, do more and more hardly by them.

But as for me, willingly every day, I pray for the Jews thus: O Lord Jesus! thou, indeed, justly revengest the contempt of thyself and worship, upon this ungrateful people, whom thou punishest most severely. But, O Lord, remember thy covenant, and respect them now in misery for thy name's sake; and grant this to us (the most unworthy of all men, to whom yet thou hast vouchsafed thy mercy) that we, going on in thy grace, may not be instruments of thine anger against them, but rather by the knowledge of thy word, and by the examples of holy life, by the powerful virtue of thy holy spirit, we may recall them into the right way, that by all nations and peoples thou mayest once be glorified for evermore. Amen.

This is Beza's prayer that he expresseth in his notes. It is a remarkable digression that he could not have left this out. There is not the like in all his notes, showing his great affection for the Jews' conversion.

(To be continued.)

JEWS' ACT AMENDMENT BILL.

The House went on the 12th inst. into committee on this Bill. We copy the remarks made on the occasion, in so far as they bear on the question, leaving out a large portion of Lord Brougham's speech, chiefly referring to the taxation question now agitating the country.

Lord Lyndhurst, on rising to move an amendment of which he had given notice on the passing of the second reading, said that their lordships would remember that when the bill for the admission of members of the Jewish persuasion into Parliament came before them, he stated that he did not approve of its form, although he fully concurred in its spirit and object. The resolution which the Act empowered the House of Commons to make, in order to permit such members as professed the Jewish religion when taking the oath, to omit "on the true faith of a Christian," it was found should be renewed every session. It was in consequence productive of great inconvenience, and when it was proposed to get rid of the difficulty by converting the resolution into a standing order of the House, the Speaker was of opinion that as it had originated in an Act of Parliament, the House had no power to so alter it. The bill which he had introduced, and in which he now proposed an amendment, was simply to remove that difficulty and inconvenience, and to enable the House of Commons to convert the resolution into a standing order.

Lord Chelmsford said that although he was not opposed to the amendment which the noble lord had proposed to introduce into the bill, he yet thought it necessary to make some observations in regard to its objects before it was passed through committee. The bill, although a short one, was yet one of very considerable importance, and certainly was one which ought not to have arrived at such a stage without having received more notice from their lordships. Their lordships would remember that, pending the discussions in the House upon the long agitated question of the admission of the Jews into Parliament, the noble peer on the cross benches (the Earl of Lucan) came forward as a peacemaker, and proposed an arrangement by which each House was to be at liberty to exercise an independent course of action when any person of the Jewish religion presented himself at the table to be sworn. He (Lord Chelmsford) understood that when that compromise was effected, it was not the intention of their lordships that any resolution which was passed by the House of Commons should have the force of an Act of Parliament, but the intention was that the resolution should be binding upon the House during the Parliament in which it was introduced, and not beyond it. It might be supposed from the part which he had taken in the matter, that he was not very well pleased with the arrangement which was adopted, but as their lordships were anxious that a settlement of it should take place, he was unwilling to oppose it, although he felt that it would be only a mere temporary arrangement and not a final settlement. The Act was passed, and he was astonished to hear that any difficulty should have arisen with regard to its construction. It seemed to him so plain that it required ingenuity to find where it differed from the intention of Parliament. He understood that the resolution should continue during the Parliament in which it was introduced, unless repealed by another resolution, and he could not see what greater effect could be given to it by converting it into a standing order.

The Earl of Lucan intimated that the resolution did not extend beyond the session.

Lord Chelmsford said that in that case there could be no objection to their lordships agreeing to the amendment, but he wished to remind them that although it was a bill to make a resolution of the House of Commons a standing order, it was yet one which had not been sent by the Commons to them.

Lord Brougham said—That your lordships have the undoubted power to reject the bill I believe to be so clear that it requires not one word from me to enforce it. I hold that these rights—extreme rights, no doubt—belong to the different branches of the Legislature, to the Crown and to the estates of Parliament, your lordships' House and the House and the House of Commons; but I believe that in some cases the exercise of an undeniable right may be so inexpedient as to be not only as unjust, but even as illegal, as the exercise of that which is no right, but which is a wrong. I believe, therefore, that to reject this bill—which deals entirely and essentially with the proceedings of the other House of Parliament, which applies to the manner of taking their seat of members of that House, which carefully excludes all reference to this House—I hold that to reject such a bill would be not only inconsistent with precedent, but would be wholly inconsistent with the respect due to that House of Parliament, and inexpedient in every point of view. It is quite plain what was the intention of this House, as well as of the other House of Parliament, when the bill authorising the resolution was passed; and I think this mode of giving effect to it, in consequence of the difficulty which has arisen, is unexceptionable in every respect.

The amendment was agreed to, and the bill ordered to be re-committed. On the 16th inst. it was read a third time and passed.

METRICAL TRANSLATION OF PSALM LX.

Eternal! Thou hast thrown us down,
And scattered us like rain;
No longer can we bear thy frown,
O turn to us again.

Earth hast thou made to tremble all,
Her rocks Thine anger breaks;
Lord! close her fissures lest we fall,
While thus her centre shakes.

His people, whom Thou callest Thine,
With hardship, hast Thou bent,—
Thy servants made to drink the wine
Of deep astonishment.

To those, who fear Thee in the world,
A banner hast Thou given,
Which, for the truth, must be unfurled,
In face of earth and heaven.

That thy beloved and faithful band,
May be upheld from fear,
Deliver by Thy mighty hand,
And to my prayer give ear.

In holiness the Eternal swears—
My joy shall be complete,
Shechem will I divide in shares,
And Succoth's valley mete.

Gilead is Mine—Manasseh Mine,
While Ephraim, round my head,
Shall strength with beauty wreathed entwine,
My law shall Judah spread.

In Moab will I bathe my hands,
O'er Edom cast my shoe,
Philistia! thy delightful lands
Shall grace my triumph too.

But who will help me to invade
That citadel of strength?
Who show me Edom prostrate laid,
And give me rest at length?

Will not the God, whose hand appeared
From our support withdrawn—
Even Thou, O God! whose aid we feared,
Had from our armies gone?

Help Lord! for human help is vain;
Our enemies oppose;
Thro' God fresh triumphs shall we gain,
For He will crush our foes.

BOARD OF DELEGATES OF AMERICAN ISRAELITES.

The executive committee of this board has just published its first annual report. It is reprinted in the "Jewish Messenger," and we copy a few particulars, whilst giving a summary of others.

The board has entered into friendly relations with the central Jewish authorities in England, France, and Holland, It has, at the invitation of Sir Moses Montefiore, issued an appeal on behalf of the fugitive Jews from Morocco, in consequence of which 20,000 dollars (£4000) were collected, £3,500 of which were remitted to the London committee through the instrumentality of the Board, a balance of 311 dollars having been retained, as no further funds were required for the refugees. The Board having been asked by the French central consistory to give it information on the result of the steps taken by the American Government to secure to the citizens of the Jewish faith the same rights, under the treaty with Switzerland, as are conceded to those professing Christianity, Captain Jonas P. Levy, of Washington, was requested to make proper inquiries. We subjoin the captain's answer, and the board's comments on it:—

Washington, March 24th, 5620 1860

Sir,—On receipt of your communication of the 20th inst., I made application to the Secretary of State, General Cass, in relation to your inquiries. He informed me that Mr. Fay, our Minister to Switzerland, had written to the department, under date of the 10th ult: "That our cause was making as favorable progress as could be expected; and that the British and French governments, through their Ambassadors, had made representations to the Swiss government on the subject, and had received the same favorable reply."

* * * * * * * * *

Yours truly,

Jonas P. Levy.

To Myer S. Isaacs, Esq, Secretary, &c. &c.

The existence of a body of citizens professing the Jewish belief, entitled to the same privileges, claiming from the general government the same watchful solicitude for their interests that it bestows on those of the professors of Christianity, recently so happily illustrated in the House of Representatives, has, up to this time, been very feebly recognised by the treaty-making power, —demanding the adoption of measures for establishing our claim to the insertion, in all treaties with foreign powers, wherein are secured the rights of Christian citizens to worship according to their creed without molestation, a like clause conceding the same privilege to our co-religionists.

The Swiss Treaty, as is well known, requires a protracted and difficult negotiation to establish for us rights which the United States Government cannot abandon without compromising those noble principles embodied in the Constitution, which are a source of just pride to the citizens of the United States, and have exalted the nation in the hearts and estimation of mankind. It might reasonably be expected, that the embarrassments arising in this particular instance, would have suggested the avoidance of exclusiveness in subsequent treaties, containing similar clauses. Notwithstanding this, the treaties more recently entered into with the Governments of China and Japan, while especially providing for Americans professing the Christian belief, and protection for their worship, make no similar provision for the professors of Judaism; and, although it is not doubted that on a case being made out of the refusal to permit Israelites to exercise similar privileges the protection of the United States Government would be afforded, and subsequent negotiations entered into for the settlement of any question that may arise in relation to it, yet the ultimate probable recognition of the right is very different from its actual possession, assured to our fellow citizens of the Christian faith.

Perhaps it would be difficult to find cases more in point than the treaties with China and Japan; because as neither people profess Christianity, there is no ground to doubt that had the clauses in question been shaped so as to insure to all citizens of the United States the privilege of worshipping according to their faith, it would have been conceded with equal facility.

The executive committee further recommends the board to memorialise the legislature of the state of North Carolina for the abrogation of article xii. of its constitution, excluding Jews from public offices. The obnoxious article runs thus:—"No person who shall deny the being of God, or the truth of the Protestant religion, or the divine authority of either the Old or New Testament, or who shall hold religious principles incompatible with the freedom and safety of the state, shall be capable of holding any office or place of trust or profit in the civil department within this state." The committee admits that as there are only few Jews in it, it is more for the sake of principle which this test involves than for any other consideration that it wishes to move in the matter.

The subjoined portions of the report we copy literally.

Through the medium of Mr. Gershom Kursheedt, the Committee received a copy of a book entitled "Addresses to Young Children," accompanied by an offer on the part of the Reverend A. L. Green, of London, to place at their disposal, free of all charge, as many copies as can be used, provided they will undertake its distribution. The book affords religious and moral instruction in an easy and popular form, and is calculated to supply a want, hitherto much felt, in conveying information to youth. The offer has, in consequence, been cheerfully accepted, and five hundred copies have been dispatched from London, which will shortly be ready for distribution, and may be had on application to the Secretary.

The subjects recommended by the Board to the special attention of the Executive Committee, viz.:

Religious Organization among the Israelites of the United States;

Establishment for training Jewish Ministers;

Compilation of Statistics; and,

Court of Arbitration;

have received due consideration.

While the absence of all combination of our corporate religious bodies for the maintenance of our religious institutions, and for the advancement of religious knowledge, is generally deplored; and while the necessity of union, for the support of an establishment to supply the growing want of ministers, educated in the land which is to be the sphere of their duties and their exertions, is generally recognized,—yet it has been difficult, in the brief space of time which has elapsed, to agree upon a plan of action adapted to the requirements of the case. Union and combination among Israelites in the United States, now so happily inaugurated by the establishment of this Board, is but of recent origin, and it will cause no surprise to discover that the idea it represents requires time to blossom and bear fruit. Premature or injudicious action, might seriously compromise its now well-assured future; and as the work we have undertaken is for the advantage, not alone of the present time —but also for the benefit of succeeding generations—it is deemed wise to delay immediate action on subjects so important, and to invite from the Board, at its next meeting, further enlightenment, by discussion and comparison of views from all sections of the country.

The acquisition of statistical information, recommended to the attention of the Committee, has been considered; and as the commencement of a system which may hereafter receive great expansion under a more advanced organisation of the Board, and a more flourishing condition of its finances, a form has been drawn up, which will be found in the appendix, for an accurate registration of the numerous congregations in the United States, and of the schools and charitable institutions connected therewith.

Provision for the institution of courts of arbitration, has been introduced into the by-laws, which will be reported to the Board at its ensuing meeting, by the committee appointed for the purpose.

New York.—Deserted Jewish Children.—A charitable society at New York, for providing for homeless children, states in its circular that among the children who were found homeless in the streets of New York, and who are now recipients of the charity's bounty, there are over forty children of Jewish parents.

New Orleans.—The Touro Monument.—We have some time ago stated that a committee had been formed at New Orleans for the purpose of collecting funds in order to erect a statue in memory of the late Judah Touro. As this project met with some opposition, on the plea that the erection of a statue was against the Jewish law, the question was referred to the Rev. Dr. Adler, London, Rappoport, Prague, and Hirsch, Frankfort, whose decision will be final. Meanwhile the controversy which the project called forth is carried on with considerable vehemence, the reform organ opposing, and the orthodox party supporting the plan.

Curacao.—Collection for the Jews of Morocco. —A collection made at Curacao, in the West Indies, for the benefit of the refugees from Morocco, realised 1030 francs, which were forwarded to M. Cahen, editor of the "A. I.," Paris.

Metropolitan Free Hospital, Devonshire-square, City,—The aggregate number of patients relieved during the week ending July 7, was:—Medical, 1144, surgical, 493; total, 1637; of which 461 were new cases.

GIBRALTAR.—VARIETIES.

We have been favoured with the perusal of letters from Gibraltar, from which we cull the following particulars:

Mr. Cansino, President of the Gibraltar Relief Committee, wrote to Sir Moses Montefiore that in the opinion of the Gibraltar Committee the surplus of the Morocco Relief Fund should be employed in erecting at Tangier a synagogue at the cost of £1000, with a college attached to it, for the instruction of children, to be placed under the protection of England and France, and the balance to be placed at interest to pay for medical assistance, &c. This, we learn, is the view entertained by all the intelligent members of the Gibraltar community, and this, for the following reasons:— It appears that all over Morocco synagogues are private property, forming sources of considerable income to the proprietors, who, of course, take more into account their pecuniary interest than the good of the public. Divine service has thus become a matter of business; those that can buy *Mitzvoth* and swell otherwise the income of the synagogue being naturally particularly favoured, whilst no regard is paid to the poor who unfortunately form the overwhelming majority in every congregation. The neglect becomes painfully evident on festivals, the poor being without any proper accommodation in the house of prayer.

M. Albert Cohn and lady arrived on the 19th ult. at Gibraltar. He was accompanied by Dr. Hauser, who had joined him at Cadiz. M. Cohn was waited upon by the four presidents of the local synagogues, and by a deputation of Tangier and Tetuan Jews, who happened to be on business in the fortress; also by a deputation of refugees still residing at Algesiras. On Sabbath, the 23rd ult., he delivered a discourse in the principal synagogue—שער השמים—before מנחה. The synagogue was crammed to suffocation; the ladies' gallery was likewise full. The discourse was listened to with great attention. He discoursed on the hospitality accorded to the refugees, and the kindness of the governor on the occasion. He further dwelt strongly upon the lack of any establishment in the Jewish community for the instruction of the girls. He however did not allude in the discourse to the Talmud Torah schools for boys, although he visited it, and must have been struck by the deplorable absence of all system, and by its other glaring defects. It is to be hoped that the discourse will have produced the desired impression.

From Gibraltar M. Cohn went to Algesiras, on Monday, the 25th ult., there being still there 480 Jewish refugees, who are in receipt of a daily allowance from the Spanish Government. Having presented these with a round sum of money, and given fifty dollars to the Spanish authorities for the charitable institutions of the place, he left on the 26th ult. for Tangier, intending to return to Gibraltar, in order to go then to Tetuan. In this however he was disappointed by the strong easterly wind. On the 5th inst., on which day the letter from which we gather these particulars was written, he was still at Tangier, where he had been remarkably well-received, both by co-religionists and Gentiles, and where he was busily engaged in adopting measures for the establishment of schools, both for boys and girls. The French Government steamer, destined for Oran, by which M. Cohn intended to go to Tetuan, was expected to leave Gibraltar on the 13th inst.

Mr. Barrow the British vice-consul of Rabat, to whom the London Relief Committee has lately voted £500 for the benefit of the Jews of Rabat and Sallee, arrived at Gibraltar after M. Cohn had left for Tangier. The Jews of Rabat are highly gratified at the return of Mr. Barrow, and this gentleman is confident that he will be able to be of some use to the Jews there. He has likewise proceeded to Tangier.

France.—Agricultural Exhibition.—Several Israelitish agriculturists have become prominent at this exhibition by their productions, especially M. Javal, a landowner in the south of France, to whom the gold medal was awarded.

Damascus.—A Distinguished Traveller.—Damascus, we are informed by the "A. I.," was visited, in May last, by Baron Nathan de Rothschild, who came via Jerusalem, Tiberias, and Saffed. The Israelites celebrated in his honour a grand festival. The baron arrived on the 15th of the same month at Beyrout.

Odessa.—The New Temple.—A correspondent of the "Ben Chananiah" states that the new temple is one of the most elegant buildings in the city. The orthodox and the "Hassidim," of course, have separate places of worship, but all of them form one congregation. The Caraites, about 400 families, are altogether separated from the rabbinical Jews, and come only in social contact with them.

Rome.—The Holy Father in a Rage.—Our latest information from Rome describes the Holy Father as almost mad with rage against Victor Emmanuel, the Piedmontese Government, and Cavour in particular, in consequence of the determined energy of the latter in proceeding against the archbishops, bishops, canons, and priests who have openly defied the law of the state. The tribunal of Forli condemned the bishop of that diocese to two years' imprisonment and a fine of 2,000 francs; that of Bologna sentenced the vicar of the archbishop, Monsignore Ratta, to three years imprisonment and a fine of 2,000 francs; that of Piacenza punished the bishop with fourteen months' imprisonment and 1,300 francs, his vicar-general to one year and 1,000 francs, and all the canons belonging to the same cathedral, with one exception, to six months' imprisonment and 500 francs fine. No praise can be too great for the Government for this determined energy in teaching these stubborn fanatics that the laws of the state are not to be abused even by the most distinguished dignitaries of the arrogant Church of Rome.—*Daily Telegraph.*

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NOTICES TO CORRESPONDENTS.

Mr. Hyman.—We regret we cannot find room this week for your interesting letter. "Jew and Christian,"—Thankfully adcepted. The manuscript sent by book-post has likewise came to hand. Dr. M., in B.—As soon as the series of articles on Education shall be completed; we shall begin the publication of portions selected from the manuscript entrusted to us. A Constant Reader.—There is nothing to prevent you from carrying out your suggestion.—Received "Rapport du comité, &c., fondé á Mulhouse." A letter to Vice-Chancellor Sir W. Page Wood, &c., by the Rev. A. M'Caul, D.D., &c.

Communications received on Thursday cannot be noticed the same week.

Subscriptions to the Jewish Chronicle and Hebrew Observer:—Mr. J. M. Marks, Chatham, up to June 30, 1860, 16s. Mr. J. Solomon, West Clifton, up to June 30, 1860, 16s. Rev. Simon Caro, Norwich, up to June 30, 1860, 4s. Mr. Josiah Solomon, Plymouth, up to June 30, 1860, 8s. Mr. Lawrence, Abraham, Brighton, up to June 30, 1860, 16s. Miss Pollack, Malton, up to June 30, 1860, 4s. L. B. M., Manchester, up to June 30, 1860, 12s.

CALENDAR FOR THE ENSUING WEEK.

Friday	July 20	Ab 1	Sabbath com. at 7.0.
Saturday	„ 21	„ 2	Sabbath closes at 8.56.
			מטות ומסעי, Nu. xxx, 1
			Haph., Jeremiah ii.

The Jewish Chronicle,
AND
Hebrew Observer.
LONDON: FRIDAY, JULY 20, 1860.

THE FIRST REPORT OF THE AMERICAN BOARD OF DELEGATES.

The American Board of Delegates has just published its first annual report, copious extracts of which will be found in another column. For the short time it has been in existence, it has accomplished much. It has placed itself in communication with the two leading Jewish central authorities in Europe—with the London Board of Deputies and the Parisian Central Consistory, having rendered the former important services in the raising of the Morocco Relief Fund, and co-operated with the latter in the agitation called forth by the intolerance of a number of Swiss cantons against co-religionists. The board further has remonstrated with the government for the neglect with which it treated the claims of American Judaism to toleration in the treaties lately concluded with China and Japan, by which international rights were only secured for American Christians; is preparing a memorial to be presented to the legislature of North-Carolina, in which state Jews are still excluded by law from all public offices; has made a provision for the establishment of a court of arbitration, for amicably settling congregational differences; has taken steps for collecting a most useful body of Jewish statistics in the states; and finally, although it has not yet taken action, is discussing the expediency and the means of forming a religious organisation and founding an establishment for the training of Jewish ministers for the United States. *Fa loquntur*. This simple enumeration of objects partly attained, and partly aimed at by the board, is the most eloquent eulogy that could be bestowed upon its activity in the extensive sphere of usefulness opening out before it. It is therefore with deep interest and profound satisfaction that we have perused this document, and heartily congratulate our American brethren on the extraordinary achievement thus accomplished. Henceforth the two hundred thousand American Jews will not stand isolated, and the legitimate influence which so large, so intelligent, and so respectable a body might exercise on the whole Jewish community, will not be lost to the nation. Henceforth the American Jews, who on all emergencies have shown that they feel like brethren, will also be able to act as such, as very expressively interpreted by the significant motto adorning the seal of the board, "All Israel are brethren" (כל ישראל אחיהם). It must however not be imagined that this important step in advance was unattended by any of those phenomena generally witnessed in free countries when view collides with view, and opinion clashes against opinion. Great were the difficulties which the board at its outset had to overcome, and the struggle still continues, although there cannot be a doubt that the good cause for which the board so gallantly and so judiciously contends, as well as the potent vitality exhibited by it, will not only survive all attacks, but will ultimately obtain a signal victory. This contest has exhibited phenomena remarkable through their radical difference from those which characterised the development of our own Board of Deputies. Here in England the Jewish central authority originated with the most ancient and the most conservative section of the community. The Board of Deputies is, we believe, as ancient as the formation of the Spanish and Portuguese congregations, Bevis Mark. It was subsequently joined by the City Congregation, and ultimately held out its hand of fellowship to every other in the kingdom, that was willing to associate with it. In America it is the reverse. The oldest and most conservative congregation—that of the Sephardim—at New York, as yet stands aloof from the movement, and has allowed the Ashkenasim community the merit of having constituted the board of delegates. Again, in England it was the orthodox congregations which excluded the reformers from the central authority, whilst the latter, for several years, made strennous efforts to force their way into the board. In America it is the reformers who keep aloof, and it is the orthodox congregations who invite them to join the board. Still more, these reformers do not content themselves with a mere passive resistance—it is the most violent opposition which they offer to the board. Articles and protests against its formation, breathing the spirit of the most vehement antagonism, have been published. It is not our object to enter the field of the litigants. Our American brethren must themselves fight out the feud. Foreign interference generally only increases the tumult of passion. But thus much we may say, the opposition is strongly tinctured with the unmistakable coloring of local jealousies, party feeling, and *odium theologicum*. It is these distorting *media* alone which can account for the extraordinary fact that men, otherwise upright, intelligent, and sharp-sighted, should have made assertions, and brought forward statements which cannot for one moment stand the test of argument. If it were true that a central organisation must necessarily prove a political machinery, then the Emperor of France, so jealous of his power, committed a great mistake in not suppressing at once the central consistory which might be perverted to purposes for which it was not established. If it were true that in a free country, in which church and state are separated, an organisation of the Jewish community is not necessary, since its religious institutions are protected from every interference, then the Wesleyans, the Independents, the Baptists, and in fact the hundred Christian sects into which Protestantism is split are chargeable with the same folly as the Jews, as most, if not each of them, possess a kind of central authority. The latter is like an army. It may not be required for years and years, yet when wanted it is too late to call it into existence. The mischief will be inflicted before the organisation can be completed. And even as the very existence of an army will often be sufficient to avert danger, so may its absence provoke it. The adage *si pacem vis bellum para* is not only applicable to a country, but to every corporate body that may be called upon to defend itself, which is impossible without organisation.

But these local jealousies, this party feeling, and this *odium theologicum* cannot last for ever. One by one, we fervently trust, the enlightened American congregations will discover the groundlessness of their opposition, and one by one will they draw nigh and join the Board of Delegates. In a few years we expect to see the band of close brotherhood knitting together the six hundred American congregations in the union of a common organisation. The American Board of Delegates will then take its place by the side of the leading Jewish central authorities, and in conjunction with the London Board of Deputies and the Central Consistory of France form a power, the like of which the Jewish community did not possess since the loss of its independence; and capable, when acting in unison, of exercising an influence upon the fate of the Jewish world, to the like of which Israel's history offers no parallel.

NICE.—A NEW CONSISTORY.—The annexation of Savoy and Nice to France will, according to our French contemporaries, lead to the formation of a new consistory. The Jewish congregation at Nice is not numerous, but very respectable. The emperor, it is said, will during his intended visit to Nice receive the hospitality of our co-religionists Messrs. Avigdar and Normsole Romilly, which he has already accepted.

EDUCATION.

[SEVENTH ARTICLE.]

The establishment of normal colleges for the education of teachers.

It occasionally happens that an individual, whose means permit him to obtain only the commonest necessaries of life, will expend more than sufficient for a week's maintenance in the gratification of a whim. It not unfrequently occurs that a man with ideas the most narrow on all subjects but one, will, on that one, develop extensive and even extravagant notions. Both these observations will apply to the government scheme for education, which, niggardly in every other of its details, is needlessly lavish in its provision for normal schools. While, as has been shown, pupil teachers, receive a pittance which loses half its value by the manner of its payment; while assistant teachers, with the nascent wants of men and women, are allowed the magnificent-stipends of £25 and £20 respectively; while certificated masters, according to their Lordships' report just presented to her Majesty, earn, on the average, the noble income (government grants included) of £94 3s. and 7d.; every student in a normal college costs the State at least £40 per annum. And to what end is this disproportion permitted? Certainly not to produce corresponding results as regards either the efficiency of those trained or their future social status. For of their efficiency one may judge from their lordships' comparison, of their status one may form an opinion from their income. But this is not all the extravagance of the idea. Besides the £40 cost to the state the student probably involves his college in some expense, and he certainly has to find means to pay for his own clothing and to provide himself with pocket money. The annual total will therefore be about £60. Let us endeavour to see what this is for. In the first place a youth has passed five years as an apprentice without earning enough to maintain himself. Any prudent parent who consented to his son's sacrificing so much time with so little profit, would at least expect that, at the expiration of the required years of preparation, the neophyte could obtain a livelihood. Their lordships think no such thing. After the said youth has cost the public £90 (and it must be borne in mind that economy and limitation to the parliamentary grant are the basis of the government educational operations), and when he has arrived at an age, at which reasonable people hope to be in a position to realize wherewith to supply the reasonable wants of such an age:—at an age when if, as is most likely, his parents are poor, he would wish not only to be self-supporting but to contribnte something to the family necessities which he has hitherto only helped to swell; just at the very period in short when the embryo man wants money, their lordships' scheme prevents him from earning it and renders him for two or three years longer a burden to the community, a torture to himself, and a helpless tax on his friends. He is a burden to the community because he costs a further annual sum of £40; he is a torture to himself because while the former part of his education taught him the necessity of independence the present part no less sternly impresses on him the dependence of necessity; he is a tax on his friends because he must accept either their gifts or their loans, the one at the expense of his present, the other at the expense of his future.

But even this anomalous state of things might be tolerated if it led to any proportionally beneficial results. The preparation of a boy to become a certificated teacher costs the public about 200 guineas. Many parents pay an equal amount as a premium with their sons. But in the latter case it is inferred that a respectable position is attainable at the expiration of the probationary term, whereas in the former £94 per annum is the average ultimatum, and this, after having been once circumscribed by the regulation prohibiting the profitable employment of after hours, is being further reduced by the minute limiting to four the number of pupil teachers apprenticed to any one master. When in addition to this it is admitted (and few would venture to refuse the admission) that on moral grounds and as better qualifying him for the formation of the character of his pupils, a schoolmaster should be a married man, then indeed the extravagance of the normal school plan becomes painfully apparent, for it is at once made to be the means of one of three alternatives: (1) It fosters immorality: (2) It professes to train men for a profession, and yet deprives them of the best means for acquiring the necessary information: or (3) failing to achieve these ends, it expends large sums of public money to produce that pauperism which must result from a marriage contracted on £94 a year. Considering this portion of the government scheme in connection with the pupil teachers system it may be pronounced that the whole method of training teachers is a miserable failure, of which the following are some of the worst features. Large numbers of youths are apprenticed as pupil teachers who have no aptitude for becoming teachers, and who subsequently forsake the profession; thus, a considerable amount of public money is alienated from the purpose for which it is granted. Large numbers of youths are trained to a

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[*] Their lordships, after giving this sum as the income of trained masters, make the following observation: "The salary of trained masters is not likely to fall below what the same men could obtain as clerks." This certainly speaks volumes. Either the government scheme ought to be condemned for failing to make better men, or it is worse than useless because it spends so much and produces so little. Verily, ye trained masters, who have given seven or eight years to the study of your profession and any number of years afterwards to its practice, verily, ye owe their lordships a vote of thanks for the estimation in which, they hold your capabilities. You prosecute studies fit for a university degree, and the very nature of your vocation compels you to continue those studies while you teach in order that you may teach successfully, and after all you are no better than mere quill-drivers, whose knowledge may be limited to the making out of an invoice or the balancing of an account, and who, their business being well done when the counting house is closed, may devote their spare time to further earnings—a privilege denied to you. Only when ye send your vote write this at the top:

He who ascends to mountain tops; shall find
 The loftiest peaks most wrapt in clouds and snow
He who surpasses or subdues mankind
 Must look down on the hate of those below.

calling which is so little self-supporting and which government by unwise enactments is striving to render still less so, that the best teachers grow disgusted with it and they either quit it in despair or remain in it pursuing, *sub-rosa*, interdicted occupations, or chafing themselves into a state of mind which utterly incapacitates them for their duties* The interval between the commencement of the apprenticeship and the beginning of profitable employment is unnecessarily long, needlessly expensive, and inappropriately occupied: unnecessarily long, because less than half the time, with proper materials to cultivate and at a proper age, would do more than double the work; needlessly expensive, because the subsequent remuneration is by no means commensurate with the money invested—*le jeu ne vaut pas la chandelle*; inappropriately employed, because the monastic life passed at the Normal College is as little fitted to produce moral men as its seclusion is to make men of business.

Regarded from a Jewish point of view the training college scheme has other peculiar objections. According to minutes of council: "Grants are no longer made for building, enlarging, improving, or fitting up premises. "Annual sums of £1000 to the National School Society, £750 to the British and Foreign School Society, and £500 to the Education Committee of the General Assembly of the Established Church of Scotland, are allowed for the general support of normal schools connected with those bodies. No such grants are made to any of the other religious or educational bodies which have more recently connected them selves with the Committee of Council." Now if the education of the people is to be paid for out the people's pockets there seems in any case little either of sense or of right in granting exceptional support to one body of men and refusing it to another body; there is the less reason and the less right when that other body is not in a position from religious motives, to avail itself of the advantage denied to it but accorded to those more favoured. This is exactly the case with Jews. As training at a normal college means among other things living in the college and partaking of the general labour and the general food, and as our Sabbath would prevent the one and our sacred dietary laws the other, it follows that Jews cannot enter an existing training college. To found one on the government plan (were Jews so injudicious) would be to acknowledge that the state was right in placing them in the exceptional position above named, and would be to undertake to support a more expensive establishment (if only on account of the additional art of teaching Hebrew) with less means. Moreover, as no further grants are to be made for building, &c, and as government thus appears to hint at the idea that it intends to some extent to discourage schools which it has found too expensive,† only with true official reticence it does not care to acknowledge the fact. Jews would have to provide all the preliminary funds—a change which prudence and policy alike forbid them to incur. Hence, even the staunchest advocates for connecting Jewish schools with government inspection never advised the establishment of a special Jewish normal college: they felt that to enable their past pupil teachers to comply with official regulations some efforts were necessary, but that these efforts certainly should not tend in a direction opposed alike to wisdom and practicality. Wherefore all our youths who have completed their apprenticeship under minutes of council have adopted the alternative of becoming assistant teachers, thus bending themselves to acquire the information necessary to their becoming certificated teachers amid the duties of actual school life. Nor is this all, for it is perfectly well known that, despite the warning of Mr. Scoltock (fortunately perhaps he sounded a Roneisvalle horn) all the young men so occupied have at the same time devoted themselves to the attainment of a degree in arts at the University of London, and there is thus every reason to hope that our trained teachers will not only possess the diploma of their lordships, but the more highly estimated imprimatur of *alma mater*.

PARIS —THE DISTURBANCES IN SYRIA.—The appeal made by Mr. Cremieux to his co-religionists, to lend all aid and succour to the Christians of Libau, in their struggle against the persecutions of the Mussulmans, has produced an excellent effect. M. Cremieux urges upon his Hebrew brethren the necessity of organising a subscription in favour of the persecuted Christians in the east, and of forming a committee composed of Israelitish defenders of the oppressed. The last, but not the least of the inducements held out by M. Cremieux, to join this subscription, is found in the hope that this token of the brotherhood of all mankind will lead to the impossibility of further recurrence of religious persecution—which henceforth cannot be where each man comes forward to aid his brother, no matter what his religion or his creed, nor what the species of injustice from which he suffers. Everybody here believes in the interference of both France and England in the affairs of the East, and for the moment all eyes are turned from Sicily and Garibaldi to the Druses and Mount Lebanon. Committees are organising for the subscriptions; appeals to public charity are made in the name of every sect and every creed. It would seem as if this opportunity were seized upon by all honest men, to proclaim aloud that religious differences can exist no longer, and that all must henceforth take up arms against injustice and oppression alone—that Jews and Christians, Protestants and Catholics, will from this time forward join in rescuing all who sffuer, let their belief and creed be what it may. The fresh expenditure of men and millions which is likely to take place in defence of the Christians against the Turks, is rather an unsatisfactory method of expiating the men and millions which both Governments so lately lavished in their defence of the Turks in the Crimea.—"Star."

BRIGHTON ELECTION.—The polling commenced on Monday last at eight o'clock, and continued with great spirit throughout the day, Mr. White taking the lead at starting, and maintaining it to the close. Between twelve and one o'clock Mr. Goldsmid—deeming a further struggle useless, and doubtless impressed with the knowledge that he was imperilling the Liberal cause—announced his withdrawal from the contest, and from that hour up to four o'clock Liberals and Conservatives battled for the two remaining candidates, the former returning their man by a majority of 346 votes.

THE PROJECTED BAYSWATER SYNAGOGUE.—We are happy to be able to announce that the project of building a new synagogue at Bayswater is daily gaining more support. In fact the progress lately made is so great, that we are justified in looking confidently forward to the speedy realisation of a plan calculated to satisfy a deeply felt communal want. The authorities of the Great Synagogue have in the most liberal spirit offered to join those of the New Synagogue, St. Helens, on exactly equal terms, although the members of the former are nearly double in number of those of the latter. Each of these synagogues will consequently contribute £1,500 towards the erection of the new one, provided that its promoters find the other £3,000 required. It is gratifying to be able to state, that a considerable sum towards this amount has already been raised by the voluntary contributions of liberal co-religionists. Among these we may mention Mr. David Benjamin and Mr. Isaac Moses, each of whom subscribed £500 towards the building. Another meeting of the promoters, we understand, will take place on Sunday next, in the house of Mr. David Benjamin, when the expediency of purchasing at once a piece of ground, which this gentleman has in view, will be discussed.

CITY OF LONDON SCHOOL.—THE JEWS' COMMEMORATION SCHOLARSHIP.—We have before us a copy of the indenture made between Mr. Henry Faudel, as representative of the Jews' Commemoration Scholarship Fund Committee, Mr. Alderman Wire, Mr. Scott, Chamberlain of the City of London, and Baron Rothschild, the trustees of the scholarship, and the mayor, commonalty, and citizens setting forth all particulars of this act. As nearly all particulars have been noticed in former numbers of this journal, as well as the correspondence which took place on the occasion between Mr. Faudel and Mr. Brewer, the secretary of the City of London School, we shall now only advert to a few not alluded to before. In case the scholarship should not be awarded to any of the competitors, it was agreed that the amounts thus accruing shall be applied for the benefit of the scholar next selected. It was further agreed that there should always be four trustees. The present ones, in case of resignation or death, to be succeeded in the following way—Mr. Alderman Wire, by the Lord Mayor at the time being, Mr. Scott by the Chamberlain of the City for the time being, Baron Rothschild by the chairman of the Committee of the City of London School for the time being, Mr. Faudel by the secretary of that school for the time being. In case any of these should refuse to serve, the other three trustees are empowered to fill up the vacancy. The other provisions of the indenture are of a purely precautionary nature, prescribing how to act should certain remote contingencies arise, and have no public interest.

ANOTHER EVENING WITH THE BOARD OF GUARDIANS.

Six months ago, when we paid a visit to the Board of Guardians, then newly-established, we described the scene witnessed as one of a painful fascination. It was the middle of the winter. The inclement weather had greatly diversified the multifarious wants of the poor. We then saw distress in its various shapes. Our last visit was paid to the Board in the height of summer. A year's activity and experience we found had greatly simplified the operations. The removal from Black Horse-yard to the commodious, cheerful premises in quiet, retired, Devonshire-square was another very great improvement. But the scene witnessed this time, although it had lost nothing of its painfulness, no longer presented the same melancholy fascination The wants of the thirty applicants were equally pressing as before, but not so various. The sturdy beggar, who by this time had probably discovered that the Board could not be easily bullied was absent. There were few professional beggars, and still fewer cunning and heart-featured faces. The number of female applicants no longer preponderated, and we also altogether missed in the latter the shabby gentility and tawdry finery displayed by many of the women at our previous visit. But there were still present the ineradicable underpaid cigar-maker, the Polish tailor, out of work, the disappointed foreign workmon, anxious to be sent back to his country, the pale-faced emaciated valetudinarian who had just left the hospital, and who wanted some little asststance, until he could again find employment, the octogenarian men and women, and the infirm, past all labour, and who had no other alternative but the workhouse or the Board of Guardians. Several instances came under our notice which presented in a most striking light the superiority of the present system of relief over that which it superseded. We will name two: Among those applying for relief was a very old woman, who was bent double with age. This infirm poor creature, more fit to be taken care of than to take care, incidentally mentioned that one of the causes of her abject poverty was a little grand-child, five years old, for which she had to provide, both its parents being dead. Under the old system the poor widow might have received some little relief, but no further notice would have been taken of the chief source of her trouble. The grandmother would have been allowed to pine away in her misery and helpnessess, and the grand-child to grow up amidst squalor and to inhale all the germs of disease and vice, lurking in the abodes of wretchedness. Not so under the new system. Scarcely had the kind guardians on the rota elicited these facts when instructions were given to the clerk to make further inquiries, and to adopt measures for the admission of the child into the Orphan Asylum. Comment is unnecessary on such a wise system and humane conduct. Again, a young woman with a baby in her arms made her appearance. Mother and child were extremely neat in appearance. The freshness of youth had not yet departed from her cheeks, although they bore the deep marks of sorrow. Her whole bearing frank, yet meek, showed that it was absolute necessity, not habit, that brought her to the door of the Board. Alas! mother and child were without their natural protector, although neither widowed nor orphaned, Innocent as they were they had yet to suffer for the iniquity of one, with whom their fate was closely connected. Under the old system she would probably have been confounded with the crowd of professional beggars. By the warm-hearted guardians to whom she applied she was treated with the greatest delicacy, and when from her statement it appeared that a small loan, independent of some little momentary relief, might enable her to increase her scanty income, the advance was at once made.

The more we see of the Board of Guardians the better we are pleased with its operation, and the more firmly we are convinced that it is one of the most useful communal institutions. May the funds of the Board, which we understand are now very low, soon be replenished. We look forward with great interest to its second half-yearly report, which, we learn is now preparing.

BOARD OF DEPUTIES.—MEETING.

The Board met on Monday evening last, at the Spanish and Portuguese Synagogue vestry-chambers, Bevis Marks, Sir Moses Montefiore, Bart., President, in the chair.

Morocco Relief Committee.—The minutes of the previous meeting having been read and confirmed,

Mr. Defries asked whether any letter had been received from the Gibraltar Relief Committee, and if so whether it would be read.

The President replied in the affirmative.

The Secretary then read the following letter :—

Gibraltar, July 3rd, 1860.

DEAR SIR,—The absence of many of my colleagues since the receipt of your letter of the 23rd ult. has been the cause of the delay in the Gibraltar committee giving its opinion on the application to be given to the surplus of the Morocco refugee fund. They having arrived since the receipt of your telegram of the 14th inst., and the committee having deliberated on your enquiries, I beg leave to state their opinion.

The committee suggest that of such surplus funds £1000 should be applied for the erection of a synagogue in Tangier, having within its precincts a college-school capacious enough for giving religious and secular education to 100 boys; that the balance of such surplus funds should be invested in good securities, the interest derived therefrom to be applied for defraying the salary of two masters and two monitors for the religious instruction of the boys.; that the secular education in English and Spanish shall be conducted in the said college, under a qualified master, for educating twenty boys; that this establishment be under the supervision of the chief rabbi of Tangier, under the protection of the British consulate, and managed by properly appointed persons for promoting its utilities and purposes.

The committee anticipate that this establishment may yield an income of £30 a-year, and they are of opinion that this sum, together with any surplus from interest, should be applied for keeping in Tangier a resident medical assistant for the poor.

The committee understand that M. Albert Cohn, of Paris, who is now at Tangier, intends establishing there a college for educating our brethren, and that the tutors will come from France. Should such be the case, the one suggested by the committee could be dispensed with, and the money intended for it applied for a similar establishment at Tetuan, Rabat, or Mogador, where it is also much needed; and land being there cheaper, the sum of £500 would be quite enough for building a synagogue, with the school-house attached to it.

The committee deem it most important to strongly recommend the erection of the synagogue in Tangier, inasmuch as none of those existing there can be considered public institutions; they belong to their respective owners, who derive pecuniary advantage arising from the sale of מצות, &c.; and hence the poor are without that title to some of the religious privileges during the services, which a public synagogue under good management would bestow indiscriminately, as it should be, to individuals in all stations of life.

With respect to the final accounts, the committee trust they will be able to transmit the same in a very short time; indeed, many things have combined against their being ready sooner.—I have the honour to be, dear sir,

Your obedient servant,
M. CANSINO, President, Relief Committee.

Sir Moses Montefiore, Bart., F.R.S., President, London Relief Committee.

Another letter was likewise read, making some suggestion in reference to the appropriation of the relief fund. It was also announced that another remittance of £500 had been received from Mr. Sassoon, Hong Kong, China.

Mr. Louis Cohen moved that these letters be referred to the Morocco Relief Committee, although he did not quite approve of the suggestions made. He also took this opportunity of correcting an error committed by the press in reporting a remark of his at the last committee-meeting. He did not say that the chief rabbi should be requested to correspond with the rabbis of Morocco on the appropriation of the Morocco relief fund; but the President, assisted by the chief rabbi, as much information might be elicited from the rabbis and elders of the various congregations.

The motion having been seconded, was carried unanimously.

The Mortara Collection.—The Secretary reported that circulars had been sent out to the various congregations, and that as yet the collection amounted to about £50.

The Galatz Outrages.—The Secretary reported that the Home Office had been memorialised in consequence of the letters received from Galatz, respecting the outrages committed there, copies of which had been forwarded to the Foreign Secretary, and that the following answers had been received :—

Foreign Office, May 12, 1860.

SIR,—I am directed by Lord John Russell to acknowledge the receipt of your letter of the 2nd inst., inclosing copies of letters addressed to you by the Jewish community at Galatz, representing that no redress has been given to them by the Moldavian authorities on account of the losses sustained by them in the riots which occurred at Galatz in the month of April last year; and I am to state to you that Mr. Churchill, her Majesty's agent and consul-general at Jassy, reports that at the beginning of this year he had urged upon the Moldavian government, in compliance with instructions furnished to him from this department, that any Jews still in prison should be released, and that if they refused to give compensation for losses sustained by the Jews during the riots, at any rate that they should build them a new bath in the place of that which was destroyed in the commotion of last year, and that they should restore the synagogue which had been damaged and pillaged at the same time. Mr. Churchill was informed by the Moldavian authorities that no Jews remained in prison; that the chief of police, who had been remiss in quelling the riots, had been dismissed; and that no impediments would be offered to the Jews building a synagogue at a proper distance from the Christian churches. Lord John Russell trusts that the remonstrances which Mr. Churchill, by his lordship's direction, addressed to the administration of Moldavia on the intolerance and violence manifested by the populace at Galatz, and on the supineness of the authorities in quelling the riots, and the representations which his lordship understands have been made by the French Government in a similar sense, will have the effect of preventing the recurrence of such disgraceful scenes, and that the Jewish community at Galatz will see the expediency of abstaining from any further discussion of last year's riots, as such discussion can only serve to keep alive angry and vindicative feelings between their body and the authorities and the people of the principality.

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* Of course this observation has reference solely to the effect of minutes of council: despite all the descending tendencies of these ordinances, there are numerous teachers, conscientiously and ably discharging their duties under circumstances the most trying. True they probably resign themselves to what they find inevitable, but equally true their resignation is a virtue of no ordinary stamp; and be it said, for the "nonce," in this particular case it may without assumption be designated a Christian virtue.

† It cannot be for the sake of economy, for economy at the expense of usefulness is a financial error, and surely the great political financiers that guide the wheels of the state carriage could not be guilty of such an absurdity.

In the meanwhile his lordship will send to her Majesty's agent and consul-general in Moldavia a copy of your letter and its enclosures, for any further observations that he may have to offer on the subject to which they relate.

I am, sir, your most obedient humble servant
E. HAMMOND.

Sir Moses Montefiore, Bart., Grosvenor Gate, Park Lane.

Foreign Office, July 9, 1860.

SIR,—With reference to my letter of the 12th of May last, I am directed by Lord John Russell to inform you that his lordship has received a despatch from her Majesty's agent and consul-general at Jassy, relative to the losses sustained by the Jews at Galatz during the riots which occurred at that place in April, 1859.

Mr. Churchill in this despatch states that he has done all in his power to induce the Prince of Moldavia and his ministers to grant an indemnity to the sufferers during the riots in question; and that although they endeavoured to prove that those losses were less than they really were, neither his highness nor his ministers have ever asserted to him, as is stated in the letter addressed to you by the Jewish community at Galatz, that the Jews had not sustained any losses.

The riot appears to have originated with the Greeks of Galatz, who took advantage of the withdrawal of the garrison of Galatz to Ibraila, to revive the old fanatic outcry against the Jews. The governor was weak and irresolute, and utterly unable to control the populace, who maltreated the Jews and destroyed some of their property, but eventually the arrival of the troops from Ibraila restored order.

Mr. Churchill proceeds to state, that the Jews who were imprisoned on charges arising out of this disturbance were set at liberty much sooner than is ordinarily the case with prisoners accused of any crime or misdemeanor in Moldavia, and that their speedy release was owing to the representations which her Majesty's agent and consul-general addressed, by Lord John Russell's direction, to the prince and his government

Mr. Churchill states further that the treatment of the Jews in Moldavia is neither exceptional nor oppressive, though in the particular instance referred to, individuals may have suffered from the wretched state of the prisons in the principalities.

I am, sir, your most obedient humble servant,
WODEHOUSE.

The President having, in the name of the Board, expressed his gratification at the compliance of the Foreign Office with the request of the deputies, the Secretary was instructed to tender the thanks of the Board to Lord John Russell.

Apprehensions of the Jews of Damascus.—The President said, although it could hardly be expected that in the calamity which had befallen the Christians of Syria, the Jews should escape, yet he was happy to say that as yet no news of any misfortune to their co-religionists had reached him. He, however, had received a letter from Damascus, which, in the present juncture of affairs, he deemed expedient to lay before the Board at the earliest convenience: for, if true, as stated in the letter, that the English consul in Damascus had instructions to confine his protection exclusively to British subjects, the Jews, in case of any attack, would be exposed to the greatest danger. As the letter would explain all particulars, no further remark of his was necessary.

The Secretary then read the following letter:—

Damascus, May 9, 5620.

RIGHT HONOURABLE BARONET,—We have been lately extremely afflicted, being informed by a note addressed to us by our brethren at Beyrout, of a new attempt made there of bringing forward the insidious slander prevailing against our co-religionists of making religious use of human blood, on the occasion of a Moslem girl, aged six years, being for a small space of time missing, when the local authorities in that place did actually ordain domiciliary researches in some Jewish houses, until a seaman revealed to have heard a woman near the quarantine place saying loud, that he who has lost a girl, let him come to have her in such a place where she was found astray, what actually took place, and then official inquiries ceased, besides this two other cases of missing children whose relations would claim them from the Jews, but desisted, having found them out the town.

In these vexatious circumstances some member of the community (being eventually at the British Consul, Mr. Brant's, has mentioned him these painful facts, expressing the hope that in case of any attempt of the kind be ventured here, the British consulate would interfere in behalf of this community) according to the instruction emanated some years ago through your paternal foresight from British Government. But we are very sorry to say, Mr. Brant's answer was thoroughly negative, saying that his recent instructions prevent him to interfere in whatever matter not concerning immediately British subjects. Seeing the high gravity of the matter, and the necessity of support in case of need—knowing your never failing aim to assist your co-religionists, we took the liberty to submit the subject to your knowledge, most humbly submitting the expediency of procuring a new order of British Government to this consulate, in the sense of the former instructions, to assist the Jewish community in points concerning her collectively.

Hoping that your lordship's wisdom and mercy will judge the moment and entity of this our earnest solicitation, and beseeching in your favour every celestial blessing, we have the honour to be with deepest respect, your lordship's most humble and most obedient servants,

הצעיר אהרון יעקב ס"ט
הצעיר יעקב פרץ ס"ט

To the Right Hon. Sir Moses Montefiore, Bart., F.R.S., London.

The President said the question before the Board was whether the Foreign Office, as requested, should be memorialised or not.

Several deputies spoke, and from the remarks made it appeared that they all agreed in the desirability of procuring for the Jews the protection of the English consul. The question only was whether it was just now expedient, when the state of affairs in Syria required the most delicate handling, to address the Foreign Office, especially when it was to be foreseen that some general measures for the protection of the Syrian Christians would be taken by the great powers, which might also be extended to the Jews. It was ultimately agreed, without any division, not to take any action for the present.

Some remarks were then made on the Sunday Trading Bill, and the Jews' Act Amendment Bill, which we, however, do not report, as they have now lost all interest.

Disturbances in Syria.—Mr. Guedalla said he was in hope, when he saw in the circular summoning them to this meeting, that the outbreak in Syria was referred to that it was intended to follow the example set by Sir Moses Montefiore, in the letter lately written by him to the "Times," to invite the Board to associate itself with the great movement now set on foot, to bring succour to the 25,000 miserable women and children now wandering about homeless, and perishing of hunger in the mountains of Lebanon. The Jews of Paris had taken a prominent part in the philanthropic work, as seen from the admirable address of M. Cremieux, published last week in the "Siècle." A great meeting, at which Lord Stratford de Redcliffe is expected to preside, would take place on an early day, and since their Christian friends had so nobly assisted them in the distress of their co-religionists whether in the Holy Land or Morocco, whenever called upon, it was only an act of brotherly love that the Board, or if this should be deemed inexpedient a number of influential Jews, should join the committee, and exert themselves to the utmost to reciprocate the kind feelings of their Christian friends.

The speech of Mr. Guedalla was listened to with much attention, and much sympathy was evinced for the sufferings of Christians in Syria, and the hope was expressed that an appeal to the public would be well responded to by the Jews; some of whom, no doubt, would join the committee, although it was not deemed expedient that the Board should take any steps in the matter in its corporate capacity.

Thanks having been voted to the chair, the meeting separated.

HOMAGE TO THE MEMORY OF A DEPARTED ONE.

It is well known that there is at Bushy, Hertfordshire, an invalid home, established and supported, we believe, by Lady Rothschild. Such an institution we know was the favourite wish of one who during her short span of time endeared herself to all that knew the manly intellect, that thought, and the feminine heart that beat in one of the frailest tenements that ever sheltered God's image on earth. If our memory serves us right, she foreshadowed this beautiful idea in that most interesting publication, "A Few Words to the Jews." But Mrs. Horatio Montefiore died before her wish was accomplished, leaving it as an inheritance to kindred minds. Such an institution has been since founded, as stated before, by the sister of the deceased. The following lines, preserved within its walls, and reproduced by us without comment, are, to judge from internal evidence, a homage paid to the memory of the departed one:—

A WELCOME TO BUSHY.—I should like to be able, personally, to offer to every new comer here a cordial greeting; but as that is impossible, I must be content, in these few written words, to express to each of you my good wishes for the improvement of your health, and my hope that comfort and peaceful enjoyment may attend you during your stay at Bushy. May the pure air of the country, the change of scene, and the tranquillity in which you will spend your days here, prove in every way beneficial to you, and help to restore you rapidly to health and vigour. One young in years, but old in suffering, who had experienced herself the immense relief of an occasional withdrawing from daily pursuits and tasks, and who had felt the soothing influence exercised over mind and body by green fields and flowers, and smokeless skies, desired to place these advantages within the reach of some of her poorer sisters, and who have not the means of leaving, even for a few days, the close and noisy streets of London. The warm sympathy she felt for these fellow-sufferers, deprived of what she considered so great a boon, suggested to her mind a country retreat for poor convalescents, and this little house, where you are now a welcome guest, is an attempt to carry out, on a very small scale, the plan formed by that kind spirit. If she could have addressed you now, what gentle consolation, what heart-stirring encouragement, you would have received! But alas! that voice that knew so well both how to soothe and strengthen is hushed. Will you pardon me if I let her example speak to you—if I dwell for a moment upon those traits in her character which relate to her—a life-long invalid.

One of her distinguishing features was her cheerfulness. Had you seen her, except on very rare occasions, you would never have remarked that she bore her ailments patiently; for it probably never occurred to you, that she had ailments to bear. Instead of requiring to be entertained and cheered by those around her, it was she who, in spite of pain and discomfort, was ever ready to cheer and enliven others; and her resignation was so well disguised in bright smiles and genial conversation, that while all felt the lighter-hearted for her presence, few had any idea of the efforts such kindly gaiety must have often cost her.

The undaunted energy with which she resisted the enervating effects of illness was, I think, another noteworthy quality of her mind. She was deeply impressed with the conviction that it is the sacred duty of all human beings to be usefully employed, and she felt that life had not been given her to be wasted in self-pitying sighs, but to be spent in good, holy deeds. Accordingly, even the short seasons of repose to which she was obliged sometimes to have recourse were generally likewise seasons of preparation for future work. Even while she was rejoicing in the contemplation of the beauties of nature, while she delighted in sweetly-scented lanes and woodland paths, it could easily be observed that there was something to her still more interesting, because more human, in the crowded thoroughfares of a town. She loved to linger for a while among peaceful country scenes; but the new strength thus gained was quickly spent in the performance of active duties among her fellow-creatures.

I trust that none of you will be subject to the frequent attacks of illness and pain that fell to her lot; but should robust health be denied to any one here, may she likewise strive to combat sickness with cheerfulness and fortitude; may suffering not chill her heart with selfishness, but warm it with sympathy; and then, notwithstanding every apparent drawback to her happiness and usefulness, she will indeed be blessed with rich joys herself, and become a blessing to many others. It may not be too presumptuous to hope that, if occasionally wearied and downcast, she may be stimulated to brave endurance and generous self-forgetfulness by the example of one who had similar trials to bear, but never flagged in her efforts to accomplish her arduous and noble task.

And when you, to whom the Almighty has granted perfect recovery, return to the pleasures and cares of your homes, to your daily toil, and the dear ones for whom that toil is willingly borne, may you also take back from the convalescent's retreat something more than restored health. May your leisure hours spent here have been fruitful in good thoughts; and may your gratitude to the Lord, who has raised you from sickness, be shown in increased piety to Him, and in acts of love and kindness towards your fellow-men.

It is not merely bodily, but alas spiritually, that we should be benefited by the companionship of the works of nature. The freshness and beauty of the country would indeed exert upon us a small part of the destined influence, if they only pleased and gladdened the eye; no, they are surely intended to speak to the mind glowing words, which shall remain engraven there long after the scenes that inspired them have faded from view—they are eloquent witnesses of the power and beneficence of the Creator, and they fill our hearts with awe and wonder. They raise them likewise to praise and prayer. These are some of the sacred offices of earth and sky; these are some of the messages of love they send us, when the former appears decked in the tender beauty of flowers, or in varied shades of softest green; and when the latter is robed in the morning radiance or evening glory, or sparkles illumined by its countless host of stars. May you not fail to understand their voiceless teaching, and you will receive from them lasting comfort, gladdening hope, and strengthening faith, that will lead and uphold you through life's manifold labours and struggles.

RUSSIA.—LIBERALITY.—The emperor has decided that Israelites should be admitted to the guard. This step inspires the hope that Israelitish soldiers will soon also receive advancement in the army. Hitherto Jews had to remain privates, whatever their conduct, valour, or ability.

WELLINGTON.—THE COLLECTION.—We learn that in the very small congregation of Wellington, New Zealand, £100 have been collected for the Morocco Relief Fund, which are being forwarded to the London Relief Committee.

HOLLOWAY'S PILLS AND OINTMENT.—PLEASURE TO THE HEALTHY.—Unless the digestion be in good order our spirits droop and our bodies soon become enfeebled. Holloway's remedies relieve at once a disordered stomach and restore the digestive organs to perfect health and vigour. The Ointment should be briskly rubbed twice a day over the pit of the stomach and upon the right side, that it may stimulate and regulate the liver. The Pills act as gentle aperients, purify the blood, and cool the system. They subdue irritation and remove all obstructions. In dropsy and diseases of the kidneys immense success has attended the diligent use of Holloway's Pills and Ointment which will so adjust every junction that happiness must result

BIBLICAL QUESTIONS.

TO THE EDITOR OF THE JEWISH CHRONICLE.

Sir,—I am fond of biblical studies, although not a Hebrew scholar, and in my leisure hours compare the various English versions of the Bibles, jotting down any important differences in the renderings. I have in the same way compared your translation with that of King James's, and found most remarkable discrepancies, for which I cannot account, as your work is not furnished with any commentary or explanatory notes. Strong as my desire was to know the reasons for your departure from the received versions, I yet abstained from putting any questions to you, lest they should be considered as intrusive, and out of place in an organ of publicity. But, seeing that you have published similar questions from a correspondent, I feel encouraged to do the same. In propounding my queries I shall not follow any order, but just write them down as I find them marked in the annotations I made at the time I instituted the comparisons. If I find that you take notice of this letter I will from time to time continue to lay before you my difficulties. I will begin this week by asking how it is that Ex. xxxiii., 19, a portion of the verse, is rendered in your version "And I will be gracious, to whom I will be gracious, and I will show mercy, to whom I will show mercy," whilst the Anglican version translates "And I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy."

I am, sir, yours respectfully,

A Biblical Student.

[The queries of "A Biblical Student" will meet with our best attention; only he must not expect elaborate replies, for which we have no room. He must take it for granted that we have consulted the most important versions and commentaries, and if we depart from them it is because their views did not satisfy us. According to the received version we would rather have expected, according to grammar and analogy, ואחן את אשר אחן אותו וארחם את אשר ארחם אותו than וחנתי את אשר אחן ורחמתי את אשר ארחם. But apart from this, this rendering is in direct contradiction with numerous other biblical passages, which represent God as being gracious to the righteous, rendering them according to their deserts, and not as a despot, who acknowledges no other law but his own caprice, being gracious to whom he chooses, without reference to merit. Indeed, this rendering forms one of the strongholds of the predestinarians who base their extraordinary doctrine upon this and similar passages. The difficulty is by our rendering obviated, agreeing with the German translations of this passage in the versions published by Mendelsohn and under the editorship that Dr. Zunz.—Ed. J. C.]

INTERPRETATION OF DANIEL IX. 24—27.

TO THE EDITOR OF THE JEWISH CHRONICLE.

Sir,—In your last number you do me the honour of quoting my "Historic Notes" on the interesting prophecy of the seventy weeks in Daniel ix., and I beg to add a few more words, enlarging, and in part correcting, the opinion there given. "From the going forth of the command that Jerusalem should be rebuilt to an anointed prince are seven weeks." Now these words are too exact to admit of any doubt about the time from which the seventy, or rather sixty-nine weeks are to be calculated. In the year b.c. 535, Cyrus issued the well-known command that Jerusalem should be rebuilt, and in seven weeks, that is in 48 years, Darius comes to the throne, in b.c. 486. He is most properly called an anointed prince, because he repeats this command, so agreeable to the Hebrew nation.

"Then the streets and walls shall be rebuilt in sixty-two weeks." That is, in 434 years later, or in the year b.c. 53, Alexander, the son of King Aristobulus, begins to rebuild the walls which had been thrown down by Pompey (see Josephus, Wars, I., viii. 2).

"After the sixty-two weeks shall an anointed one be cut off." This is, that the Jewish King Aristobulus is defeated in battle by Gabinius, and carried prisoner to Rome (Wars, I., viii. 6).

"Then the people of the prince that shall come shall establish themselves a covenant with many or with the leaders." That is, the Romans change the form of government in Jerusalem from a monarchy to an aristocracy (Wars, I., viii. 5).

"And the abominations of the destroyer (the Roman ensigns) shall stand upon the battlements of the temple.

Now it is because these last words are quoted in the Christian Scriptures (Matt. xxiv. 15), and there applied, not unsuitably, to another occasion, on which the Romans make themselves masters of the temple, that our Christian critics have been misled from the natural interpretation of Daniel ix., and have endeavoured to wrest it so that the seventy weeks may be made to expire with the destruction of Jerusalem by Titus, or with one of those events in Jewish history in which Christians take most interest. But it is the special duty of a Biblical critic not to allow his religious opinions to warp his judgment in a dry question of chronology or grammar. And here the dates and circumstances are too clear to be explained satisfactorily in any way but one. The sixty-nine weeks, or 483 years, begin with the decree of Cyrus, b.c. 535, and end in b.c. 53, with the rebuilding of the walls, the overthrow of Aristobulus, and the establishment of the aristocratic form of government.

I remain, sir, yours &c.,

Samuel Sharpe.

DANIEL IX. 25, 26.

TO THE EDITOR OF THE JEWISH CHRONICLE.

Sir,—From what I read in your valuable paper both this and last week, it seems to me to be the opinion of your correspondents that it is absolutely necessary to add a word to יכרת משיח ואין לו, in order to make the verse comprehensible. I beg to submit the explanation of Rashi, who says, that אין לו is like אינו, and thus merely changes לו into a possessive, the same as יכרת משיח ואיננו, a prince or an anointed one shall be cut off and not be. We find in other places in the Bible thepronouns לו, לך, bearing the same sense, or standing, merely as pronouns, like the ה and י occasionally, as for instance Gen. xii. 1, Jerem. v. 5, Joshua vii. 10, Solomon's Songs ii. 11; in all which passages לי, לך, לו, either represent the personal pronouns of אני, אתה, הוא, as though it were קום, קום אתה, אלכה אני, or they are used idiomatically in poetry, especially in the word לו, being quite unnecessary in הגשם חלף והלך לו. In the same light we must take יכרת משיח ואין לו, as though it were יכרת משיח ואיננו, or יכרת משיח ואין. The meaning in both instances would be, "A prince or an anointed shall be cut off and not be," (or be no more), and who, according to Rashi, was Agrippa.

Mr. Sharpe's note, which you quote as your authority, agrees with Rashi as to the nation, but not as to number of years. According to Mr. Sharpe's account, either the Babylonian captivity must have lasted till Xerxes, viz. 120 years, or the length of time the second temple stood must be reduced by seven weeks, which is 49 years, which certainly would be directly opposed to our commentators, who calculate the existence of the first temple at 410 years; captivity of Babel, 71 yeears; the existence of the second temple 420 years. Thus, from the building of the first to the destruction of the second temple by Titus, you will find 901 years; add this to the date from the creation of the world, when Solomon commenced building the temple which is recorded to have taken place a.m. 2928, you will bring the exact date of the destruction of the second temple by Titus to a.m. 3829, which you will find in all almanacks. If we accept Mr. Sharpe's account, who postpones the rebuilding of the second temple till Xerxes, who reigned fifty years after Cyrus, we must of course either prolong the captivity of Babel or reduce the period of the existence of the second temple by fifty years, either would be against our own authentic record.

I remain, dear sir, yours very respectfully,

Simon Silverstone.

15, Bury-street, London, 15th July, 1860.

DANIEL IX. v. 26.

TO THE EDITOR OF THE JEWISH CHRONICLE.

Dear Sir,—I perceive that my remarks on your translation of the words ואין לו have called forth the opinions of two eminent scholars, as A. N. and Tresham D. Gregg undoubtedly are, and as both concur in considering your rendering of the above quoted words as in perfect accordance with the grammatical construction of the text, and as the ability of the two gentlemen as to the proper understanding of the Hebrew language has by you been acknowledged, I consequently have no intention of discussing the subject further. But, although my conception of the point involved has been reversed, yet do I not feel disappointed, but am on the contrary highly gratified, that your rendering has been endorsed by the approbation of the two authorities aforementioned. The causes for my satisfaction are these,—firstly, that as I had expressed in a former communication, that I wished to consider your translation of the Holy Scriptures as the exponent of Jewish ideas and principles; and secondly, because it tends to refute the unwarrantable, and as you properly designate it, the 'absurd' rendering of the Anglican version. Were I to choose an explanation of the above difficult passage, I should certainly adopt the one you have appended to the letter of A. N., that of Mr. Samuel Sharpe's, which as you truly observe, is "a plain and lucid explanation thereof."

With these observations I had intended to close my letter, but having observed that the Rev. Dr. Gregg had digressed from the main point, and had turned that which was intended as a philological disquisition, into a theological one, I felt that I should not be considered as overstepping the bounds of propriety by making a few observations on certain expressions used by *him*. I shall not discuss whether the prophecy has reference to the Messiah or not, as your opinions on that point (as appended to the Rev. Dr.'s letter) are quite conclusive, and quite satisfactory to all persons who study the Scriptures without pre-conceived opinions. But I do feel it a duty to comment on the quotation the Rev. Dr. has adduced to confirm *his* understanding of the passage. The quotation, as will be noticed, has been drawn from the New Testament. It is as follows, "My God, my God, why hast thou forsaken me." The observations I am going to make on this expression will be twofold. First, the expression itself, and secondly, the sources from which it is quoted. First, I contend that the uttering of the expression alluded to does not seem to be consistent with those sentiments, which a person whom the Rev. Dr. considers as willing to sacrifice his life for the good of mankind ought to entertain. The expression here attributed to him, which, as his biographers assert, were uttered by him in his dying moments (vide Matthew 27. v. 46., and Mark 15. v. 34.) do not coincide with those lofty thoughts and aspirations which ought to be evinced by a holy and religious being in the moment of exchanging a temporal for an eternal existence. Compare herewith the conduct of our legislator Moses, (peace be unto him), the father and the greatest of all prophets, who, when his request to be permitted to enter the Land of Promise had been refused, did not vent his disappointment in desponding exclamations, nor did he upbraid the Almighty for not acceding to his prayer. It may be observed that the cases are not parallel, as Moses did not suffer physical pain, and that some persons, who although they could endure severe mental agony were nevertheless not proof against exquisite physical torture. This observation is very true, as we have numerous instances thereof in Jewish history, where many of our brethren and sisters have, through the extreme application of tortures, confessed themselves guilty of deeds which they had never committed. But I shall relate one instance where the sufferer endured the most excruciating torture and exquisite pain without uttering the slightest expression of discontent, but was calm and resigned amidst his unequalled torments. This was exemplified in the last moments of the great and pious Rabbi Akiba (of blessed memory). This good and holy man, whose fate is recorded in the Talmud (treatise Berachoth) was condemned to the horrible death of having his flesh rent off with iron combs. On being brought to the place where he was to suffer, it was the hour for repeating the שמע ישראל, His disciples, who had accompanied him, said to him, "Rabbi, even here dost thou feel bound to repeat the confession of that faith for which thou art dying?" He answered, "From my earliest infancy have I suffered through this expression 'with all my soul,' even if thy soul be rent from thee, my constant thoughts were, 'Shall I ever be permitted to obey this command?' And now, when I am permitted, shall I repine?" He then prolonged the utterance of the word אחד, One, till his soul fled.*

I consider this as a conclusive proof, that when the mind is imbued with such broad religious feelings as those cherished by Rabbi Akiba, that any infliction of torture is borne with resignation. The thoughts which must have suggested themselves to Rabbi Akiba were evidently these, "He whom the Lord loveth He correcteth," &c. (Proverbs); and "Precious in the sight of the Lord is the death of his saints."

I feel that I have already taken up a great deal of your valuable space, but the subject, being one of great importance, must serve as an apology. I shall therefore only cursorily advert to the wording of the quotation. The rev. doctor has referred to Matthew and Mark for his quotation, and to Psalm xxii. 1 for the corroboration of his views. There appears to be a discrepancy in the first part of the quotation, and in the latter part, I mean the translation. The verse runs as follows—"Eli, Eli, lama sabachthani?" that is to say, "My God, my God, why hast thou forsaken me?" Now I contend that "sabachthani" does not signify "hast thou forsaken me," Sabachthani in Hebrew, would be זבחתני, the root is זבח, which means slaughtering, sacrifice; "forsaken" is עזב. In Psalm xxii. 2 the word used is עזבתני, which truly means "hast thou forsaken me."† This discrepancy seems to confirm my views, as expressed in another part of my letter, and tends to show that the person whom the doctor alludes to did not lay his life down willingly, or the hypothesis must be that Matthew and Mark were unacquainted with Hebrew grammar, and merely wrote down from hearsay, which supposition does certainly not tend to inspire those who are opposed to Christian interpretation with satisfactory notions of the inspirations of the two authors abovenamed.

I trust, dear sir, that you will insert this communication, if possible, in this week's number of your valuable journal, as it is intended as a refutation of the doctor's, and of all such as side with him.

I am, dear sir, yours obediently,

London, July 17th, 1860. J. S.

ראש חדש AND מולד.

TO THE EDITOR OF THE JEWISH CHRONICLE.

Sir,—I shall not encroach as much on your space as Mr. Simonson did last week; but as that gentleman's letter might lead some persons to doubt the correcteness of our present calendar, I feel it right to prove the contrary. Now, on reference to the one I published, it will be found that the new moon of next Tishri will be on Sabbath, 7th day, at 7.33m 0s p.m.

Deduct 3 1.28 6 1-3rd

Wednesday 4th day 6.4 53 1-3rd

The 3 days, 1½h, 28m., 6 1-3rd is twice 1 days, 12h, 44s 3-3rd, is for the two months, we are yet from it. For as Jerusalem is 35 degrees east of London, a phenomenon seen at both places, if seen here at 2 p.m., it would be then 6.20 at Jerusalem; therefore there is no discrepancy between the time at the two places. And as the new moon could not possibly be seen at Jerusalem before Thursday evening, then all Israel observe it. I beg to recommend to that gentleman's consideration the excellent maxim, לפני עור לא תתן מכשל.

I remain, sir, yours &c.,

Tamuz 26th, 5620. E. H. Lindo.

THE BOROUGH SYNAGOGUE.

TO THE EDITOR OF THE JEWISH CHRONICLE.

Sir,—I have seen several notices in your columns, lately, of branch synagogues being erected in the metropolis. I therefore venture to throw myself upon your usual indulgence, to advocate a cause which has been reprehensibly neglected, and for which neglect there is less excuse, as the remedy is so easily to be obtained. Now, sir, it is well known that a large number of our co-religionists reside within the precincts of the borough of Southwark, most of whom are influential persons, and some, indeed, wealthy. For these, years since a synagogue was established and consecrated under the jurisdiction of the late chief rabbi; it is in Prospect-place. But a sad prospect presents itself: the building is most incommodious, and totally unsuitable for the purpose, and moreover is in such a dilapidated state, that any Israelite having a spark of religious feeling can only grieve at the idea of its being retained in its present condition. The members will not spend money in the present building, but I ask what are they willing to do towards a new one, for it is time something should be done. There is not any blame to be attached to the wardens; they are most zealous in their endeavours to promote the comfort of the congregants. This is an advancing age, and we must advance with it. The rising generation are better educated than their ancestors, and it is therefore imperative that our places of worship and the services performed therein should be such as to command their respect. Let fathers remember that it rests with them whether the true spirit of Judaism shall be infused into the minds of their children by having places of worship wherein they may feel. "This is truly the habitation of God. We do not hesitate to furnish and beautify our private dwellings to the full extent of our means and our station in life. There are hundreds, nay, thousands of Jews who have risen from the ranks, and who now hold a most enviable position. Will they not aid in such a cause, if even out of gratitude for the blessings bestowed upon them in this life? Nor should the humbler classes withhold their mite. If provincial congregations do not lack means for such purposes, surely our metropolitan brethren will not fail with such resources as they have at hand. But if this noble work is to be accomplished it must be commenced, and carried on in real earnest. Instead of the borough synagogue being a prayer meeting, it must become a congregation, and have its own burial ground, so that it must be on a par with, and independent of other congregations. Commerce, arts, and science are flourishing; let not therefore the religion of our ancestors decay. Rally round and uphold it. Let us have such a place of worship as will draw our fellow-worshippers around us in numbers, not a meagre attendance as now. Let us call a meeting as soon as possible to consider what steps are to be taken, then form a committee, and doubtless the united efforts of the members thereof will be crowned with success.

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* Extracted from the "Hebrew Review," old series vol. 1, page 13.

† Christian divines derive "sabachthani" from the chaldee שבק, being the rendering of the Hebrew עזב "to forsake."—[Ed. J. C.]

Brethren, unfurl your banner; on, on to the noble work, and let the result of your struggle be shown by a habitation wherein to adore the God of Israel, such a one as will prove you are not degenerate sons of Israel, who for ages fought for the honour of his holy name.

May such be the results of my advocacy, and the publicity afforded by you.

I am, sir, yours respectfully,
I enclose my card. JUSTITIA.

MOROCCO RELIEF FUND.

TO THE EDITOR OF THE JEWISH CHRONICLE.

SIR,—Being a constant reader of your influential journal, my attention has been attracted by a leading article, under the above head, in your number of the 6th inst., as also by the letter of your correspondent, L. M. R., relating to the same subject.

Your remarks involve no less a charge against the Moorish government than that of having cut off the supply of water from the Jews of Tetuan, Rabat, and other places in that empire.*

An accusation of so grave a character as that of depriving our brethren there of such a vital element of human life as water could not fail to awaken my attention, and the solicitude and anxiety I felt induced me to seek the minutest information on the subject from natives of those towns at present in this country. The information collected from such reliable sources, I am happy to say, entirely comfirms my previously conceived notions on the subject, and not only from my own knowledge of the whole empire of Morocco and its laws, and the custom and rules of the authorities, charged with the execution of them, but from the confirmation of others I can say that the information on which your observations were based must have been erroneous—and consequently your honourable and humane exertions in pleading the cause of the supposed victims of a cruel act of oppression are only valuable for the philanthropic sentiments they express.

I beg, writing in my own name, as well as on the authority of others to whom I have alluded above, to assure you, sir, and all those who must have felt an anxious interest in the subject under consideration, that there is no ground for their anxiety; and I think that the honourable committee of relief exercised a sound discretion when they resolved to abstain from prefering any complaint to the Foreign Office, or to address Mr. Drummond Hay, her Majesty's Consul at Morocco, with a view of engaging his influence in the interest of our brethren, and to relieve them from an evil, the existence of which only rested on a misconception of facts.

I profit by this occasion to further assure you, and through your valuable columns your numerous readers, that under no government which ever existed in that country has any impediment been offered to the full use of water, without restriction of quantity—nor is it permitted by the Koran for man to withhold from his fellow-creature, whatever sect or religion he may be, that which is given to us by Providence to assist in maintaining life—this is eminently the Moslem creed.

And with respect to the means of supplying this necessary of life:—At Tetuan there is an overflowing river of sweet water accessible to all the inhabitants. Besides there exist springs of fine pure water at a short distance from the town, which keep the wells in the Jewish quarter constantly supplied, as well as an acqueduct, built for them by the late Memon Bensetict.

At Rabat and other towns water is supplied by procuring it from the river adjoining the cities, or from wells which are to be found in every house. I should observe that the water procured from rivers is brought by mules and other animals and sold to Moors and Jews at the price of one penny to two pence per 10 gallons. I have seen a similar trade carried on at Lisbon, and in small towns in the Mediterranean—at Safe, Mogadore, Santa Cruz, and Morocco, (the capital) and Algiers; and we are obliged to pay for water in England.

Upon the evidence of such facts and details as I have submitted in this letter for your information and guidance, I persuade myself that you will see the propriety of withdrawing your implied condemnation of the resolution of the committee, and that you will concur with me in opinion as to the wisdom of their conduct in declining to make a complaint—without just cause—a proceeding not by any means compatible with their position and weight, and which would be offensive to the dignity of the Moorish Government, as taxing it with the commission of an act of inhumanity contrary to its creed and the dictates of its religion, which teaches charity, hospitality, and protection.

I have deemed it proper to communicaate on this subject with my worthy friend, Mr. Benoliel, in his capacity of a member of the committee, and I have his permission to publish the reply with which he favoured me—a copy of it is enclosed.

Begging you to accept my excuses for the length of my letter,

I remain, sir, yours faithfully,
M. ABITBOL.

76, York-road, Lambeth, July 16th, 1860.

P.S.—I beg to express my hearty concurrence in your excellent suggestion as to the application of a part of the residue fund.

I think a portion of the £6500 might be advantageously devoted to the moral and intellectual improvement of those who, by their want of education, appear to be fit recipients of its bounty, thereby conferring on them a life-lasting benefit, instead of the evanescent advantage of temporary means of subsistence.

The suggestion appears to me to be one entitled to deep attention and consideration, and I do not see that there exists any earthly reason against granting a reasonable sum to various towns, as has been done in the instance of the £500 voted to Rabat.

4, Cullum-street, July 11.

MY DEAR SIR,—I have your favour of this day, and thank you for the contents, with which I quite agree.

The reporter mistated my remarks at the last meeting, thereby causing, I am sorry to see (though very reasonably) considerable sensation. What I said was, that the towns in Barbary are supplied with water from springs situated in some instances within the walls, and in others at greater or less distances. In Tetuan, as you say, water is abundant, the Jewish quarter having very good aqueducts, which were built for them by the late Memon Benshetict. Nowhere is there any obstruction in regard to our people, excepting that the Moors generally take precedence. This evil, I added, was general, and if steps were taken in favour of Rabat, the other towns would claim the same equality.

Nothing could be further from my thoughts, nor indeed could anything appear to me more inhuman than to look with indifference on the supply of water being cut off from a population, particularly in time of drought, and I firmly believe that such has not taken place, nor was it the intention of the English Vice-Cousul to state it.

You are perfectly at liberty to give what publicity you please to this letter, and believe me yours truly,

JOSHUA BENOLIEL.

M. Abitbol, Esq.

The statements of Mr. Abitbol and Mr. Benoliel concerning the abundance of water in Tetuan, and other places in Morocco, and its accessibility to the Jews, are quite beside the question. The real point is: Is the water cut off from the Jews at Rabat, or not? Messrs. Abitbol and Benoliel believe that this is not the case. Mr. Barrow, her Majesty's Vice-Consul at Rabat, maintains the contrary, and in his application to the Relief Committee distinctly stated this as one of the principal grievances of the Jews of Rabat, requesting the committee to interfere, so that the supply of water from which they are unjustly kept out, should be restored to them. Our remarks were based upon this application and this document is still in the hands of the committee. We will give Mr. Benoliel credit for the correction of the statements made by him in the committee, although the notes which we took at the time fully bear out our report.—Ed. J. C.

APPROPRIATION OF THE MOROCCO RELIEF FUND.

TO THE EDITOR OF THE JEWISH CHRONICLE.

SIR,—The committee appointed for administering the above fund seem to be at a loss how to dispose of the surplus remaining after accomplishing the immediate object for which the subscriptions were solicited, and sympathetically responded to from the four corners of the earth, מארבע כנפות הארץ Medical purposes, education, immediate subsistence, relief, have each supporters amongst that honourable body, while the Gibraltar committee advocate the building of a synagogue and a college at Tangier; amidst this diversity of opinions it is difficult to determine what ought to be done.

Regard being had to the responsibility of the committee, which commenced the moment the Moroqueen refugees returned home, after being relieved in the modè contemplated at the outset of the committee's powers.

Under these circumstances, Mr. Editor, allow me to solicit a space in your valuable journal to express my humble opinion upon the subject, and which I respectfully recommend to the mature consideration of the committee for adoption.

Those worthy gentlemen stand in "Loco Parentis" towards the unfortunate Jews of Morocco, and should follow the example of all prudent parents, in providing for the future for the objects of their care after their immediate necessities are satisfied. This is generally done by the investment of savings for the benefit of their offspring; why, therefore, should not the large balance in hand, and what may be still forthcoming, in addition, being invested in good government securities, in the name of honourable trustees, for the special use of our poor brethren of Morocco, so as to bring interest? and in case of emergency be ready (which as very pertinently remarked at a late meeting of the committee by the worthy Mr. Benoliel may be a very probable occurrence), for use either wholly or partially for immediate relief on such a recurrence of calamity. This will be truly an adaption of the wise doctrine, טב אשר תאחז מזה וגם מזה אל תנך את ידך. (It is good that thou shouldst take hold of this; yea, also from this withdraw not thine hand.) אוכל פרותיהם וכ'ו והקרן קיימת. Let the sum now or hereafter disposable, say, for the sake of illustration, £6000, be employed at 4 per cent., which will produce £240, or say 1200 dollars, and reduced to Moroqueen ducats or metkals, at 11 per pound sterling, will be 2640 metkals, which in Morocco will go as far as pounds sterling in this country. Thus, sir, with good management, education may be substantially encouraged; medicine and medical advice obtained for the most needy, and a weekly allowance distributed to the congregations of Tetuan, Tangier, Mogador, &c., which, together with the local assistance, or weekly חילוק (allowance) by each congregation to its poor, will render them a great help.

From my intimate connection with the country, I can speak with confidence of the practicability of my views.

As for the matter of synagogues and colleges, I can assure you, Mr. Editor, that no town in Morocco where there are Jews but has a sufficiency of these holy establishments. Tetuan, to my knowledge has 14 or 15; Tangiers 8 or 10, and in the same proportion for other towns. They are instituted by private individuals, and, generally speaking, by חכמים, who give these synagogues their own names, constructing them in their own houses, and furnishing them with appropriate fittings, as well as with ספרי תורות, the members contributing annually, and by offerings, the necessary expenses for keeping it up. As for colleges, ישיבות ומדרשות, every one of the towns mentioned, as well as others, have at least two or three, where the recreation, solace, and stndy, consists in the meditation of the law, and are supported by legacies bequeathed by philanthropic individuals.

I trust, Mr. Editor, that these remarks will be kindly received by the honourable committee of this fund, and should my suggestion be deemed worthy of adoption, with any modification emanating from a more intimate knowledge of circumstances, which can only be known to the Committee, I shall feel most happy to give any requisite explanation of my views if called upon.

Craving your kind indulgence for the length of my letter,

I am, sir, yours respectfully,

London, 18th July, 1860. DE PARIENTE.

WANTED, a middle-aged Woman of the Jewish persuasion, of good character, who understands plain Cooking, where a housemaid is kept. No objection to a widow. Apply at 17, Southampton-street, Holborn.

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S. SILVER, COOK and CONFECTIONER, begs to inform the public that in future all business will be carried on at No. 39, Middlesex-street, Aldgate.

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London: Printed and Published by the Proprietor, ABRAHAM BENISCH, Ph. Dr., at his Office, 7, Bevis Marks, St. Mary Axe, in the Parish of Allhallows, in the City of London. (E. C.)
London: Friday, July 20, 1860.

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* Our correspondent has misunderstood our remarks; we only spoke of Rabat.—[Ed. J. C.]